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# The Jesuit Relations and Allied Documents

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THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS AND FACSIMILES.

# The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE
1610-1791

Jesuits v.27

Edited by
REUBEN GOLD THWAITES

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# CONTENTS OF VOL. LIV


PREFACE TO VOLUME LIV . . . . 9

DOCUMENTS:—

CXXVI. Relation de ce qvi s'est passé . . . . en la Novvelle France, les années 1669. & 1670. [Second and final installment.] *Pierre Millet*, Onnontagué, June 15, 1670; *Estienne de Carheil*, [Goiogouen], June, 1670; *Jacques Fremin*, [Tsonnontouan], n.d.; *Claude Dablon*, [Ste. Marie du Sault], n.d.; *Jacques Marquette*, [Ste. Marie du Sault], n.d.; *Claude Allouez*, [Ste. Marie du Sault, June, 1670] . . . . . 19

CXXVII. Relation de ce qui s'est passé . . . . en la Nouvelle France, les années 1670. & 1671. [Chaps. i.–iv. of Part I., being the first installment of the document.] *Claude d'Ablon*, [Quebec], n.d.; *Joseph Marie Chaumonot*, [N. D. de Foye], n.d. 245

BIBLIOGRAPHICAL DATA: VOLUME LIV . . 303

NOTES . . . . . 305

## ILLUSTRATION TO VOL. LIV

I. Photographic facsimile of title-page, *Relation* of 1670–71 . . . . 248

# PREFACE TO VOL. LIV

Following is a synopsis of the documents contained in this volume:

CXXVI. Little more than half of the *Relation* of 1669–70 appeared in Vol. LIII.; the remainder of the document is herewith presented. Milet's account of the Onondaga mission is continued: he describes the return to that village of a war-party with several captives, and the tortures inflicted upon the latter. The missionary comforts and instructs them as best he can, and succeeds in baptizing them. He is much tried by the conduct of some elders of the tribe, who not only fail to restrain the dissolute behavior of the young men, but themselves take part in superstitious rites. For these things he boldly reproves them, but does not obtain much satisfaction; Garakontié is almost the only one who is thoroughly devoted to the faith. The Onondaga church is mainly composed of Hurons and other captives. Notwithstanding the corruption and idolatry around them, they still retain their piety, innocence, and love for prayer. Milet has baptized forty persons, most of them infants or dying persons. At his instance, the elders resolve to send deputies to Montreal, to confirm and ratify the peace between the Iroquois and Algonkins. Garakontié is highly praised for his piety, friendship to the French, and ability as the head of his

tribe. Milet laments the prevalence and evil results of intemperance among the savages. In their sober moments, they show an interest in the faith; and they bring the children to the missionary for baptism. He concludes by expressing the opinion that "this Mission is the least difficult of all those among the Iroquois."

An account of the Cayuga mission is furnished by Carheil. He has secured several conversions, and relates the circumstances attending some of these. The fear of baptism as causing death, and the superstitious dependence upon dreams, greatly hinder his labors. He relates the arguments with which he tries to convince the savages of their folly in obeying these dreams. He concludes, as his brethren among the other tribes have done, that the Iroquois tribes cannot be converted until their insolence is humbled by some hostile army. The Cayugas are at war with the Andastes, whose ambassador they put to death.

A letter from Frémin reviews the year's work among the Senecas. He is aided by Julien Garnier, for whom he was obliged to send, so large is that field. Here are many of their old-time Huron Christians, who are delighted to meet the missionaries and receive their ministrations. They have lived, during a score of years, with but not of the Iroquois; and, amid vice and superstition, have kept the faith and lived in innocence. The unusual piety and zeal of two men among these Hurons are described at length. Frémin relates an amusing instance of the mistakes made by savages who are only partially instructed. A Seneca woman, who had many slaves, dies immediately after baptism. Her mother pities

her for being obliged, as she is "at present the only one of our family in Paradise," "to do her own cooking, and go for wood and water. Is she not to be greatly pitied at not having any one who can serve her in that place?" She wishes the missionary to send one of her slaves to Heaven, that she may go to help the daughter in her housekeeping. This mother is afterward converted, and is the means of bringing many persons to God. Frémin finds the Senecas even more superstitious than other tribes regarding the importance of dreams, which they obey with the utmost exactness and promptitude. This places the missionaries in constant danger of death at the hands of some savage who may have dreamed of killing them. This excessive credulity and superstition is a great source of profit to the medicine-men, who pretend to explain the dreams of their ignorant dupes. Frémin recounts the pious deaths of some captives and other converts whom he has baptized. He ends his letter with a short journal of the current events in his year's work. In August, 1669, he goes to the missionary conference at Onondaga, stopping on the way at Cayuga, where he finds Carheil's work in prosperous condition. While at Onondaga, news comes from Montreal that the French have there slain several Iroquois; this act arouses great anger among their tribes, and the missionaries fear its results. In September all the Seneca warriors and hunters depart, the former against the Shawnees. As the hunters take with them their families, few besides the old men are left in the villages, which deprives the missionaries of most of their flock. Frémin's chapel is finished in November, and he at once begins services therein. Garnier is in charge of one

village only, that he may have leisure to study the language.

The remainder of this year's *Relation* is occupied by the report of the Ottawa mission, made by Dablon to his Quebec superior. He mentions its three centers of work — at Sault Ste. Marie, Chequamegon, and Green Bay; and gives a separate account of each; of its topography, resources, and inhabitants; and of the state of each mission.

Sault Ste. Marie is a resort for nineteen different tribes, most of whom come hither to fish during the summer. Some of these come from the region of Hudson Bay; and intercourse with them has led the missionaries to plan a journey to that distant land,— partly to open the way for missionary work among those peoples, partly to discover a land route to the great and still mysterious "North Sea," and perhaps also the Japan Sea. They have, moreover, heard of the Mississippi River, and of the Illinois tribes who live near it; they are also planning to visit these savages.

At the Sault, the Fathers are cultivating the soil, and some of the Indians have even begun to imitate their example. In their chapel, they regularly give instruction both to adults and children, and celebrate the rites of the Church. The greatest obstacle in their way is the devotion paid by the savages to their personal manitous, or "medicine,"— a devotion inculcated from earliest infancy, in both boys and girls. Notwithstanding this and other difficulties, the missionaries at the Sault have baptized more than three hundred persons, of all ages.

A detailed description of Lake Superior and its

fisheries is given by Dablon. He has obtained, "by artifice," considerable information from the Indians regarding the copper mines of the region, and gives the conclusions which, after sifting their reports and tales, he has reached. To confirm or verify these, the Fathers will soon personally visit the places mentioned.

Chequamegon Bay is a resort for all the tribes of the Northwest; at this point they carry on both fishing and mutual commerce. It thus becomes a highly advantageous location for the Jesuit missionaries, who can here reach savages belonging to all the tribes between Lake Michigan and the Missouri River, and from Hudson Bay to the Ohio. The Illinois tribes desire instruction, and Marquette is already planning to visit them next year. A letter from him to the superior at Quebec (Le Mercier) follows Dablon's report. Marquette recounts his arrival at Chequamegon, where he succeeds Allouez; the latter considered this too hard a field, and Marquette finds it in every way discouraging. The Ottawa tribes here are unusually superstitious and licentious; and the once Christian Hurons are so demoralized by the example of their neighbors that they retain but little of their new faith. The Father struggles against indifference and mockery, immorality and superstition; after a year of this almost useless effort he again replaces Allouez,—this time with the Kiskakons,—another Ottawa tribe, dwelling at La Pointe,—who have at last consented to receive the Christian religion. Here Marquette reaps the harvest of his predecessor's long toil; he baptizes the children, and induces the families to winter near the chapel, where they are regularly instructed. "The Pagans hold

no feast without Sacrifice;" "I keep a little of their usage, and take from it all that is bad,"—that is, he induces them to address their invocations to God, instead of to their divinities. Under his instruction, too, the women become modest and chaste. Marquette waits only for another Father to take his place, before departing on a mission to the Illinois tribes. These Indians are well disposed to Christianity; some of their number heard Allouez at La Pointe, and have inclined their tribesmen to listen to the preachers of the faith. Marquette looks forward with hope to a mission among these tribes, and is already studying their language. He describes their location, customs, and characteristics, as well as those of the Sioux and Crees,—repeating what he has learned from the savages whom he has met at La Pointe. To the Sioux, "the Iroquois of this country," the Father sends a present, asking them to let him and other Frenchmen pass freely and unharmed through all those regions, to which they consent.

Following this document is another letter, from Allouez to Le Mercier. He recounts his labors during the past season (November, 1669, to May, 1670, inclusive), among the tribes along the west shore of Green Bay, and on the Fox River. He describes his journey from the Sault to Green Bay, on the shores of which he spends the winter, instructing the natives who make there their winter quarters. Some hear him willingly, but most are indifferent or opposed; and all are, at times, on the verge of starvation, so scanty are their supplies of food. Often does the Father suffer from hunger; but he praises God for his crosses. In April, 1670, he goes to visit the

Indian villages on the Wolf and upper Fox Rivers. During this voyage, Allouez observes a solar eclipse. After traveling eight days, he reaches the Outagamie (Fox) settlement on the Wolf River. Even in these remote Wisconsin forests the fierce Iroquois have made one of their sudden raids, killing and taking captive all the people in a considerable Fox encampment, but a few weeks before Allouez's visit. This disaster has so dispirited his hosts that they cannot give his teachings more than civil attention at this time; but they request him to visit them again.

Allouez proceeds thence to the Mascouten village on the upper Fox. Here he is welcomed with great hospitality and ceremony, since they regard him as a manitou, or spirit. The Father, horrified at this idea, succeeds in making them understand that he is only God's servant, and preaches the gospel to them, which they reverently receive. In this same region are some Miami families, whom Allouez visits and instructs. They appear very docile and gentle, and the Father commends the importance of this mission field; but he cannot remain, as obedience calls him to the Sault. Returning down the Fox River (this time, making the voyage in three days), he visits the Menomonees, who have been "almost exterminated by the wars;" and the Winnebagoes, at present camping on the east shore of Green Bay. This tribe also had been decimated, a generation before, by the Illinois. In both places, he is welcomed and respectfully heard, and urged to visit them again.

In conclusion, Allouez summarizes the condition of the Green Bay mission. Although he has no chapel, he instructs the savages as well as he can, and counts as Christians seven adults and forty-eight

children. May 20, Allouez returns to the Sault, intending to revisit all his scattered flock the next autumn.

A few paragraphs are added, in conclusion, by Le Mercier. He states that a reinforcement has been sent to the Ottawa mission — Fathers Druillettes and André; and adds a description of the eclipse mentioned by Allouez.

CXXVII. We herewith present Chaps. i.–iv. of Part I. in the *Relation* of 1670–71; the remainder will be given in Vol. LV. This document is sent to the provincial of France by Claude Dablon, now superior of the Canadian missions. In a prefatory note, he mentions the recent extension of the missionary field which peace between the Iroquois and Ottawas has now rendered possible; the faith is now preached as far west as the head of Lake Superior, and, in Central Wisconsin, the missionaries have met savages from far Southern tribes, to whom some knowledge of the true faith will thus be conveyed. Albanel has gone to Hudson Bay, to open the way for the gospel among the Northern savages. The Jesuits are now conducting more than twenty missions in New France, among as many different tribes; and have baptized, during the year, more than seven hundred persons.

To keep the Iroquois in due humility, Courcelles has again led an expedition into the Iroquois country; Talon, meanwhile, "keeps the Outaouacs in a reverent attitude, and inspires them with the respect that they ought to have for his Majesty, in whose name he has taken possession of all their lands."

The *Relation* proper begins by narrating the despatch of an embassy by the Senecas to Courcelles,

and the conversion of the chief at its head. He is baptized at Quebec, "with all possible solemnity;" Talon provides a magnificent feast to celebrate this event, and the convert is permitted to invite thereto all whom he desires — Iroquois, Algonkins, and Hurons. Additional baptisms of Iroquois, and of other savages from distant tribes, are recorded; for several of these, Talon acts as sponsor. Numerous Iroquois converts are making their way to Quebec, from time to time, that they may avoid the persecutions of their pagan tribesmen. A remnant of a certain Huron tribe still exists, who will soon join the Hurons living near Quebec. The latter still practice their religion, and edify the other savages and the French by their piety and devotion. Their chapel is blessed with miraculous favors by the Virgin Mary, and is the resort of pilgrims from all Canada. The virtues of these Huron Christians are eulogized by Dablon, especially their devotion to the Virgin, whose chapel they often visit even before dawn. An account of this devotion, and various instances of their piety, are given in a letter by their spiritual director, Father Chaumonot.

R. G. T.

MADISON, WIS., September, 1899.

CXXVI (concluded)

# RELATION OF 1669-70

PARIS: SEBASTIEN MABRE-CRAMOISY, 1671

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In Volume LIII. we presented chaps. i.–vi., and part of chap. vii.; the remainder of the document follows.

[238] Durant tout l'hyver ie n'ay preſque point eu d'autres entretiens avec nos Sauvages, que ſur ce qui regardoit les veritez du Chriſtianiſme; & ſur l'horreur qu'ils devoient toûjours entretenir pour les ſuperſtitions, & pour les mauvaiſes [239] couſtumes du païs. Ie ne ſuis pas encore tout à fait ſçavant dans leur langue; ie marquois ſouvent par mes geſtes ce que ie ne pouvoïs exprimer par paroles, & lorſque ces peuples me faiſoient comme des reproches que ie ne me faiſois pas aſſez bien entendre à mes auditeurs; ie recevois ces bons advis comme autant de convictions du peu que ie contribuois de ma part à tout le bien que Dieu operoit dans l'eſtenduë de ma Miſſion, & ie me diſois à moy-meſme: O mon ame! quand ſçauras tu parler de Dieu, ainſi qu'il en faut parler, & quand ſeras-tu ſi penetrée des veritez de la Foy, que tu n'auras plus de peine à me ſuggerer des paroles capables de porter tout enſemble, & les lumieres de la Foy dans les eſprits de nos Sauvages, & le feu de la charité dans leurs cœurs.

Ie veillois avec un ſoin extraordinaire à l'execution des promeſſes que l'on m'avoit faites, & meſme ratifiées par quelques preſens, lors que la nouvelle arriva icy que les guerriers y retournoient victorieux. On les attendoit il y avoit long-temps; [240] & les Devins qui vſent de la pyromantie en ces rencontres, avoient publié diverſes predictions ſur leur retour. Vn ancien m'avoit rapporté en bonne compagnie un de leurs oracles, ſçavoir qu'vne de leurs brigades devoit infailliblement retourner dans trois iours, & qu'elle ſeroit ſuiuie des autres; qu'ils reviendroient ſans avoir eu aucun avantage ſur l'ennemy; Comme ie ſuis l'ennemy declaré de ces faux Prophetes, ie remarquay les circonſtances de cette prophetie, &

[238] During the entire winter, I have had scarcely any other talks with our Savages than on what concerned the truths of Christianity, and on the horror they ought always to entertain for the superstitions and evil [239] customs of the country. I am not yet thoroughly conversant with their language; I often indicated by my gestures what I could not express in words; and when these people reproached me, as it were, for not making myself sufficiently understood by my hearers, I received these kind admonitions as so many convincing proofs of the little that I was contributing on my part to all the good that God was working in the spread of my Mission, and said to myself: "O my soul, when wilt thou know how to speak of God as he ought to be spoken of; and when wilt thou be so penetrated with the truths of the Faith that thou wilt have no further difficulty in suggesting to me words capable of conveying, at the same time, both the light of the Faith into the minds of our Savages, and the fire of charity into their hearts?"

I was watching with unusual care for the execution of the promises that had been made to me, and even ratified by a number of presents, when the news arrived here that the warriors were returning victorious. They had been expected for a long time; [240] and the Diviners, who use pyromancy on these occasions, had published various predictions concerning their return. An elder had reported to me, before a large company, one of their oracles,—namely, that one of their bands was to return in three days, without fail; that it would be followed by the others, and that they would come back without having gained any advantage over the enemy. As I am the

i'adjouſtay qu'auec le temps on connoiſtroit ſi elle eſtoit veritable. Les trois iours eſtant paſſez, & rien n'ayant encore paru, de ce qui avoit eſté predit, i'embaraſſay furieuſement celuy qui m'avoit cité cét oracle, lorſque ie luy en demanday l'explication en preſence de beaucoup de perſonnes: il me répondit froidement que cette bande qui devoit revenir le troiſiéme iour, ſelon l'oracle, reviendroit peut-eſtre le lendemain. Ie luy répondis que la prophetie ſeroit également fauſſe quand ils ne ſeroient de retour que dans un an, & quand ils reviendroient le cinquiéme iour: mais que [241] pour le convaincre pleinement de l'impoſture de ſon Prophete, nous attendrions encore un iour l'effet de ſa prediction. Il ſe paſſa pres de quinze iours, ſans que perſonne revint; & les guerriers en ſuite eſtant retournez victorieux, ils firent voir doublement la fauſſeté de l'oracle.

On entendoit de loin retentir les cris de victoire, tout le monde eſtoit dans l'attente, & dans l'impatience de ſçavoir ſi c'eſtoient ou des chevelures ou des captifs de guerre, & combien il y en avoit. Enfin les avantcoureurs qui en apportoient la nouvelle, entrent dans le Bourg: on leur fait une longue haye de part & d'autre, depuis la porte où ils s'arreſtent, iuſqu'au feu où les anciens eſtoient aſſemblez. Ils reïterent là les cris de victoire, & ils en font iuſqu'à neuf, pour marquer qu'ils avoient neuf captifs, ſix hommes & trois femmes. Ce fut pour lors que la ioye de tout le monde éclata. On commence de joüer une eſpece de Comedie: les perſonnes avancées en âge danſent un Ballet, qu'ils repreſentent par des poſtures tres-bien [242] concertées, & des pas fort bien meſurez. En ſuite on va au devant des ieunes

declared opponent of these false Prophets, I noted the details of this prophecy, and added that, in time, it would be known whether it were true. The three days passed, and nothing of what had been predicted had yet occurred; I caused tremendous perplexity to him who had quoted this oracle to me, when I demanded of him, in the presence of many persons, an explanation of it. He answered me coldly that the band which was to have returned the third day, according to the oracle, would come back perhaps on the next day. I answered him that the prophecy would be equally false, whether they should not return for a year or should return on the fifth day; but that, [241] in order to convince him fully of the imposture of his Prophet, we would wait one more day for the result of his prediction. Nearly two weeks passed without any one's coming back; and then the victorious return of the warriors showed, with double force, the falsity of the oracle.

The reëchoing of the shouts of victory was heard from afar; every one was in a state of expectancy and impatience to know whether there were scalps or prisoners of war, and how many of them there were. At length the advance-runners entered the Village, bringing news in regard to the expedition; and a long file was drawn up on both sides of the way, from the gate where they halted to the fire where the elders were assembled. They there repeated the cries of victory,—uttering nine of them, to indicate that they had nine captives, six men and three women. Then it was that the joy of the whole people burst forth. They began to play a sort of Comedy, the persons advanced in years dancing a Ballet, which they executed by postures that were very

guerriers, qui avoient porté les bonnes nouvelles, & on les mene comme en triomphe au feu des anciens. Dés qu'ils ſont arrivez on les regale de pluſieurs milliers de pourcelaine, & on fait raconter au plus conſiderable de la bande, tout le détail de l'expedition; la cauſe de leur retardement, la priſe des captifs, par qui chacun d'eux a eſté pris, & combien ils avoient perdu de leurs gens. La narration eſtoit interrompuë par des cris de ioye, & des acclamations qu'on faiſoit de temps en temps aux victorieux; & tout ſe termina par des marques d'une réjouïſſance publique.

En ſuite on prepara le theatre, ou l'echafaut où l'on diſoit que tous les captifs devoient eſtre brûlez; & ie remarquay que quelques-uns portoient leur vengeance juſqu'à cét excez de brutalité, qu'ils me prioient de ne point inſtruire ny baptiſer ces captifs, afin qu'ayant eſté brûlez en cette vie, ils le fuſſent encore eternellement en l'autre. Vne telle inhumanité me fit horreur: & ie leur fis [243] voir qu'il n'y avoit rien de ſi déraiſonnable que de pouſſer ſon reſſentiment iuſqu'au delà des bornes de cette vie; en quoy Dieu me donna un tel ſuccez, que ie ne leur perſuaday pas ſeulement de ne point mettre d'obſtacle au bonheur eternel de ces miſerables, mais de les exhorter eux-meſmes à ſe faire inſtruire, & à ſe rendre dignes du Paradis.

On receut les captifs ſelon la couſtume, au milieu d'une haye compoſée de tous les habitans, qui les chargerent en paſſant de coups de baſton. En ſuite on les fit monter tout ſanglans, & tout couverts de bleſſures ſur l'échafaut: qui leur eſtoit preparé, pour ſervir & de ſpectacle à ces Barbares, & de ſuiet à leur cruauté.

well [242] contrived, and steps performed in admirable measure. Then they went to meet the young warriors who had brought the good news, and led them in triumph to the fire of the elders. As soon as they reached it, several thousands of porcelain beads were presented to them; and the most important member of the band was made to recount the whole expedition in detail,—the cause of their delay, the taking of the captives, by whom each had been taken, and how many of their own men they had lost. The narrative was interrupted by shouts of joy and acclamations for the victors, that were uttered from time to time; and all ended with manifestations of public rejoicing.

Then the stage or scaffold was erected on which, it was said, all the captives were to be burned; and I noted that some carried their vengeance even to such an excess of brutality as to beg me not to instruct or baptize these captives,—in order that, after being burned in this life, they might again be burned forever in the other. Such inhumanity filled me with horror, and I made them [243] see that there was nothing so unreasonable as to push one's resentment beyond the limits of this life. In this God gave me such success that I persuaded them not only not to put any obstacle in the way of these wretched people's eternal happiness, but even themselves to exhort the latter to receive instruction, and to render themselves worthy of Paradise.

The captives were received, according to custom, between a double file composed of all the inhabitants, who showered blows upon them with sticks as they passed. Then, all bleeding and covered with wounds, they were made to mount the scaffold that had been

Ces captifs eſtoient tous des hommes bien faits. On les reveſtit des plus riches habillements du païs, & on couronna ces pauvres victimes, ſelon la couſtume, des plus rares plumes, & des plus beaux colliers de pourcelaine qui ſe purent trouver. On les obligea meſme de ſe peindre le viſage des couleurs les plus fines & les plus vives, afin que rien ne pût manquer [244] à l'ornement de ce triomphe. Eſtant parez de la ſorte on les faiſoit marcher ſur le theatre où ils devoient eſtre brûlez, pour ſervir auparavant de ſpectacle à tout le peuple. Ces miſerables pour donner des preuves de leur intrepidité, & pour faire voir qu'ils n'apprehendoient pas la mort, chantoient & danſoient ſur l'échafaut à la cadence de quelques airs de guerre, où ils faiſoient vanité de leurs exploits, & témoignoient fierement à leurs ennemis, que toute leur conduite ne ſeroit pas capable de leur arracher le moindre ſoûpir. Ie vous avoüe qu'une brutalité pouſſée iuſqu'à cét excez, me faiſoit horreur. Mais l'action toute barbare que deux Iroquois exercerent à l'heure-meſme, ſur l'un de ces captifs, me toucha de pitié, au delà de tout ce que i'en puis dire.

Ces deux Sauvages qui voulurent faire une cruelle épreuve de la braverie de ce guerrier, luy ayant paſſé une petite corde autour du bras, commencerent de la tirer chacun de ſon coſté, avec une telle violence, qu'eſtant entrée bien-toſt dans la chair, & ayant penetré iuſqu'aux [245] nerfs; la douleur qu'elle cauſa à ce miſerable captif, en les luy coupant, fut ſi exceſſive qu'il en tomba pâmé, & à demy-mort ſur la place. Ie m'eſtois trouvé-là pour tâcher d'inſtruire & de diſpoſer au Bapteſme tous ces captifs; mais ie

prepared for them, to serve as a spectacle for these Barbarians and as subjects for their cruelty.

These captives were all comely persons. They were clothed in the richest garments of the country, and the poor victims were crowned, according to custom, with the rarest feathers and the most beautiful strings of porcelain that could be found. They were even compelled to paint their faces with the finest and brightest colors, in order that nothing might be wanting [244] to the adornment of this triumph. Being thus arrayed, they were made to march upon the stage where they were to be burned, to serve first as a spectacle for all the people. These wretches, to give proofs of their fearlessness and to show that they did not dread death, sang and danced on the scaffold to the cadence of some martial airs, wherein they made boast of their exploits, and proudly made known to their enemies that all their proceedings would be unable to wrest from them the least sigh. I confess to you that a brutality carried to this excess horrified me. But the utterly barbarous act which two Iroquois, without waiting longer, executed upon one of these captives, touched me with pity beyond my power to express in words.

These two Savages who wished to make a cruel test of that warrior's bravery, passing a little cord around his arm, began to draw it tight, each one on his side,—with such violence that, as it soon cut into the flesh and penetrated even to the [245] sinews, the pain that it caused this wretched captive, by cutting them, was so excessive that it made him fall upon the spot, swooning and half dead. I had repaired to the place to try to instruct all those captives and prepare them for Baptism; but I judged it more

iugeay plus à propos de differer ce deſſein à un temps plus commode, & apres que nos Barbares auroient paſſé le premier feu de leur vengeance.

Aprés cette premiere montre, les captifs furent conduits dans les cabannes qui leur eſtoient preparées, pour y attendre l'Arreſt ou de la vie ou de la mort. Ie les viſitay tous les uns apres les autres, avec toute la tendreſſe & toute la compaſſion que me donnoit l'eſtat miſerable où ie les voyois: & tâchant de ietter dans leur eſprit quelques ſemances ſaintes de leur ſalut, i'y laiſſay pour cette premiere fois, quelques diſpoſitions à la grace du Bapteſme.

Le lendemain ie recommençay mes viſites avec un ſuccez ſi heureux, que ie baptiſay tous ceux que ie crûs devoir eſtre brûlez, & qui le furent en effet bien toſt apres.

[246] Le Pere Bruyas a baptiſé dans ſa Miſſion, un de ceux à qui i'avois parlé; & qui fut envoyé à Onneiout, avec une des trois femmes captives: les deux autres ayant eſté menées à Goiogoüen.

Des cinq captifs qui reſterent icy, on donna la vie à deux: mais quelques iours apres l'un fut tué à coups de couſteau, à mon inſceu: C'eſtoit un de ceux qui m'écoutoit avec plus d'application, & qui me donnoit de plus belles eſperances de ſa converſion. Mais les ſecrets de la Providence ſont impenetrables; & nous devons nous contenter de les adorer avec une humble frayeur.

On avoit donné la vie à un des deux autres qui reſterent; mais ce malheureux qui eſtoit affligé de ce qu'on ne faiſoit pas la meſme grace à ſon compagnon, ne pût diſſimuler ſa douleur: de maniere qu'il obligea par ſes plaintes, & par ſes menaces, ceux qui l'avoient

fitting to defer this purpose until a more convenient time, and after our Barbarians should have exhausted the first heat of their revenge.

After this first exhibition, the captives were led into the cabins that were prepared for them, there to await the Sentence either of life or of death. I visited them all, one after the other, with all the tenderness and compassion inspired in me by the wretched condition in which I saw them; and, trying to sow in their minds some holy seeds for their salvation, I left there, for that first time, some favorable inclination for the grace of Baptism.

On the next day, I began my visits again, with so happy a measure of success that I baptized all those who, I thought, were to be burned; in fact, they were burned soon afterward.

[246] Father Bruyas baptized at his Mission one of those to whom I had spoken, and who was sent to Onneiout with one of the three captive women, the two others having been taken to Goiogouen.

Of the five captives who were left here, two were given their lives; but, some days afterward, one of them was killed with a knife, without my knowledge. He was one of those who listened to me with most attention, and gave me the strongest hope for his conversion. But the secrets of Providence are impenetrable, and we must be content to adore them with a humble awe.

Life had been granted to one of the two others who remained; but this unhappy man was so grieved because the same favor had not been shown to his companion, that he could not conceal his sorrow; so that, by his complaints and his threats, he obliged those who had adopted him to abandon him some

adopté, de l'abandonner quelques iours apres. Vn rare exemple d'amitié, puiſque ce Barbare ayma mieux ſe mettre en danger de perir dans les tourmens que de ſouffrir la mort de ſon amy. Ayant appris [247] cette nouvelle, i'y cours au pluſtoſt, ie monte ſur l'échafaut, & apres avoir fait quelque priere en peu de mots, ie m'adreſſe à nos Onnontagués, pour les prier de ne trouver pas mauvais que i'appriſſe à ce miſerable le chemin du Ciel; que puis qu'il eſtoit preſt de ſortir de cette vie, il eſtoit de mon devoir de luy en procurer vne qui ſeroit eternellement heureuſe: & que ce bonheur eſtoit ſi grand, que ie ſouffrirois tres-volontiers les meſmes ſuplices dans leſquels ce captif finiſſoit ſa vie, afin de le leur procurer.

Auſſi-toſt i'approche du captif, ie l'inſtruits, ie l'exhorte, ie le preſſe: nos anciens m'animent eux-meſmes à cette bonne œuvre. Le pauvre homme qui eſtoit à demy mort, écoute avec attention, il me prie de reſter aupres de luy, & de ne le point abandonner. On renouvelle les tourmens, on le brûle en tous les endroits de ſon corps, en y appliquant des fers tout rouges: dés qu'on les retiroit pour les remettre au feu, ie m'approchois de luy, & luy faiſois faire les actes neceſſaires pour ſe diſpoſer au Bapteſme. [248] Le froid eſtoit alors tres-violent, & un des Sauvages qui eſtoit preſent à ce cruel ſpectacle, luy ayant preſté auparavant ſa couverture pour le couvrir, la luy oſta pour ſe deffendre de la rigueur de la ſaiſon: de ſorte que le captif demeura tout nud, & tout tremblotant de froid, quoy qu'aſſez proche de là il y euſt quantité de feux, où l'on faiſoit rougir les haches & les fers qu'on luy appliquoit ſur toutes

days afterward,—a rare example of friendship, inasmuch as this Barbarian preferred to expose himself to the danger of perishing in torments, than to endure the death of his friend. Having learned [247] this news, I hastened to the spot as soon as possible, mounted the scaffold, and, after offering some short prayer, addressed myself to our Onnontagués, to beg them not to take it ill that I showed this wretched man the road to Heaven. I told them that, since he was ready to depart from this life, it was a part of my duty to procure him one that should be eternally happy; and that this happiness was so great that I would, in order to procure it for them, very willingly suffer the same torments as those in which this captive was ending his life.

I approached the captive without delay, and urgently exhorted him, while our elders themselves encouraged me in this good work. The poor man, who was half dead, listened attentively, begging me to remain with him and not forsake him. The tortures were renewed, and he was burned in all parts of his body by the application of red-hot irons. As soon as these were removed for putting into the fire again, I would approach him, and have him perform the necessary acts to prepare him for Baptism. [248] The cold was then very severe, and one of the Savages who was present at this cruel spectacle, after first lending him his blanket for a covering, took it away from him to protect himself from the severity of the season; so that the prisoner was left entirely naked and all shivering with cold, although there were, tolerably near him, many fires where the hatchets and irons were being heated to redness for application to all parts of his body. I must confess, I was keenly

les parties du corps. Il faut avoüer que ie fus touché ſenſiblement d'un objet ſi pitoyable, & ne pouvant luy apporter plus de ſoulagement, ie le couvrois d'une caſaque que ie porte icy ordinairement. I'eſtois obligé de la retirer lors qu'on luy appliquoit les fers rouges, & ie l'en enveloppois auſſi-toſt qu'on les retiroit. Nos Sauvages parloient differemment de la charité que ie rendois à ce pauvre homme, quelques-uns l'approuvoient, d'autres y trouvoient à dire, & pluſieurs s'en mocquoient.

Apres qu'on eut brûlé le captif en pluſieurs endroits, on le detacha. & on le mena couvert de ma caſaque dans une cabanne où eſtoit celuy de ſes compagnons [249] qu'on avoit commencé de brûler dés le iour auparavant, & qui avoit eſté aſſez heureux pour recevoir le bapteſme. Ie le ſuivy, & ie me plaçay aupres d'eux, pour leur ſuggerer de temps en temps quelque penſée du Ciel & de l'eternité, & pour baptiſer celuy que i'avois commencé d'inſtruire. On faiſoit foule dans la cabanne pour remarquer les ſeruices que ie rendois à ces pauvres victimes.

Et comme on me fit alors pluſieurs queſtions, ie pris ſuiet en y répondant d'inſtruire tout enſemble les captifs, & tout le monde qui les environnoit. On me demanda, entre autres choſes, quel eſtoit le bonheur de ceux qui ſont au Ciel: ie le leur expliquay de la maniere la plus ſenſible & la plus intelligible que ie pûs le faire: & comme les captifs interrompoient mes inſtructions des chanſons qu'ils eſtoient obligez de dire, on me pria auſſi de chanter. Ie le fis, & ie chantay le Pſeaume qui commence par ces mots, *Laudate Dominum omnes gentes*. Bien que nos Sauvages ne compriſſent rien du ſens de ces paroles;

touched by so pitiable an object, and covered him with a cassock that I am accustomed to wear here, being unable to afford him any greater relief. I was obliged to remove it when the hot irons were applied, and I wrapped him in it as soon as they were withdrawn. Our Savages expressed themselves differently in regard to the kindness I showed this poor man,—some approving it, others finding something to say against it, and several making fun of it.

After the captive had been burned in a number of places, he was unbound, and led, covered with my cassock, into the same cabin with that one of his companions [249] whom they had begun to burn the day before, and who had been so fortunate as to receive baptism. I followed him, and took my place near him, to suggest to him, from time to time, some thought of Heaven and of eternity, and to baptize the man whom I had begun to instruct. There was a crowd gathered in the cabin to witness the services that I rendered these poor victims.

And as I was then asked several questions, I took occasion, in answering them, to instruct, at the same time, the captives and all who were gathered around them. I was asked, among other things, what was the happiness of those who are in Heaven; and I explained it to them in as clear and intelligible a manner as I could. And when the captives interrupted my teachings with the songs that they were forced to utter, I was entreated to sing also. I did so, and sang the Psalm which begins with the words, *Laudate Dominum, omnes gentes.* Although our Savages understood nothing of the meaning of these words, I noticed that the tune had not been displeasing to them; and it has [250] often happened since

ie remarquay que l'air ne leur avoit pas déplû: & il eſt [250] ſouvent arrivé depuis ce temps-là, qu'ils m'ont prié de dire ma chanſon de mort. Ie voulus une fois les contenter, & leur montrer que la choſe du monde que ie ſouhaittois avec plus de paſſion, eſtoit de mourir, meſme dans les flammes, en travaillant pour les ſauver.

Enfin ie baptiſay le ſoir de ce meſme iour ce captif, que i'eſtime infiniment heureux dans ſon malheur, puiſqu'il trouve le Ciel dans les fers de l'Iroquois. Ils donnerent l'vn & l'autre toutes les marques d'une ſainte diſpoſition à faire une mort vrayment Chreſtienne. Ie les aſſiſtay encore le lendemain matin, qu'ils expirerent, apres qu'ils eurent paſſé toute la nuit dans les tourmens.

Quelques iours apres dans un grand conſeil, où eſtoient aſſemblez les anciens & les guerriers, ie leur fis un preſent de deux braſſes de pourcelaine, pour me conjoüir avec eux de l'heureux ſuccez de leur derniere guerre: car il eſt à propos qu'ayant à vivre parmy ces Barbares, ie leur marque la part que ie prends à leur ioye & à leur triſteſſe, afin qu'ayant ménagé leur amitié, ie puiſſe [251] plus aiſément les engager dans mes ſentimens, & les convertir.

I'exhortay en ſuite les ieunes gens à ſuivre l'exemple des anciens, qui avoient déja renoncé au ſonge, & à tout ce qui eſtoit deffendu par la loy de Dieu. Les anciens me renouvellerent leurs promeſſes, & me donnerent aſſeurance qu'ils porteroient la ieuneſſe, qui depuis peu de iours eſtoit revenuë de la guerre, à ſe conformer à tout ce que i'avois arreſté avec eux dans leurs conſeils.

Mais depuis ce temps-là, le ſuccez de ces guerres

then that they have begged me to give my death-song. I wished to gratify them once, and to show them that the thing which I desired with the most passion in the world was to die, even in the flames, while working for their salvation.

Finally I baptized, on the evening of that same day, this captive, whom I deem infinitely blessed in his misfortune, since he finds Heaven in the irons of the Iroquois. They both showed all the signs of a holy disposition to die a truly Christian death. I assisted them again on the next morning, when they expired, after having passed the whole night in torments.

Some days later, in a great council where the elders and the warriors were assembled, I made them a present of two brasses of porcelain, as a token of my rejoicing with them over the fortunate result of their late war. For it is fitting that, having to live among these Barbarians, I should show them the interest I take in their joy and in their sorrow,—in order that, having secured their friendship, I may be able [251] more easily to induce them to feel as I do, and to convert them.

I then exhorted the young people to follow the example of the elders, who had already renounced dreams and all that was forbidden by God's law. The elders renewed their promises to me, and gave me assurances that they would urge the young men, who had returned from the war a few days before, to conform to all that I had decided upon with them in their councils.

But, since that time, the success in those wars, however inconsiderable it may have been, has so filled them with courage that they have, in conse-

quelque peu conſiderable qu'il fuſt, leur a tellement enflé le courage, qu'ils en ont paru moins dociles & moins traitables pour toutes les choſes de la Foy: & il eſt hors de doute que le plus grand obſtacle qu'elle ayt en ces païs, c'eſt la corruption de ces ieunes guerriers: comme ils ſont toute la force & tout l'apuy de leur Nation, ils donnent aiſement la loy aux autres, & leur mauvais exemple a toûjours des ſuites tres-funeſtes. Les anciens meſme qui devroient ſe ſervir de toute l'autorité que leur donne leur âge, & leur experience, [252] pour regler cette ieuneſſe débauchée, y entretiennent ſouvent ces deſordres, ou en flatant le mal, ou en le diſſimulant: & ce qui eſt encore de plus deplorable, c'eſt que quelques-uns n'ont pas gardé cette année dans les occaſions toute la fidelité qu'ils m'avoient proteſtée. Ils s'en eſt meſme trouvé qui voyant que le devoir d'un Chreſtien les engageoit en beaucoup de choſes qui leur eſtoient bien rudes, & qu'il falloit ou ceſſer d'eſtre adonné à l'yvrognerie, aux debauches & aux ſuperſtitions, ou ne pas embraſſer le Chriſtianiſme, ont eſté aſſez lâches pour ſe degouſter d'une loy qui proſcrivoit tous leurs plaiſirs.

I'appris qu'un ancien avoit fait un feſtin de debauchés, quoy qu'en ſuite il m'ait proteſté que i'en avois eſté mal informé: qu'un autre avoit fait le cry ordinaire pour une ſuperſtition publique, & que deux en ſuite avoient dit en plein conſeil, qu'il ne falloit plus ſouffrir que ie leur parlaſſe de la Foy, & de quitter leurs anciennes couſtumes. Tout cela me fit reſoudre de leur en faire mes plaintes. Garakonkié approuva fort mon deſſein, [253] & me dit que ie ne l'epargnaſſe pas luy-meſme: & qu'apres leur avoir reproché

quence, appeared less docile and less tractable in all that has to do with the Faith; and, beyond any doubt, the greatest obstacle that it has in these countries is the corruption of these young warriors. As they constitute all the strength and all the support of their Nation, they easily give laws to the others, and their bad example always has very injurious consequences. Even the elders, who ought to use all the authority that their age and experience give them, [252] for keeping these dissolute young men in order, often encourage these disorderly habits in them, by either flattering the evil or conniving at it; and, what is still more deplorable, some have not this year maintained, when the occasions arose, all the fidelity that they had solemnly promised me. There have even been some who, seeing that the duty of a Christian held them to many things that were very hard for them, and that they must either cease to be addicted to drunkenness, debauchery, and superstitions, or not embrace Christianity, have been so mean-spirited as to become disgusted with a law that proscribes all their pleasures.

I learned that one elder had held a feast of debauchery, although he afterward protested to me that I had been misinformed in the matter; that another had raised the customary cry for a public act of superstition; and that afterward two had said, in full council, that it must no longer be permitted me to speak about the Faith and about forsaking their ancient customs. All this made me resolve to lay my complaints before them. Garakonkié approved my project heartily, [253] and told me not to spare even himself; and, after reproaching them publicly for their inconstancy, to make them a

publiquement leur inconſtance, ie leur fiſſe preſent d'un collier de pourcelaine, pour les porter à ſe rendre dignes par leurs actions du nom de Chreſtien, pour lequel ils faiſoient paroiſtre tant d'inclination; & à perſuader meſme aux peuples vers leſquels ils eſtoient deputez, de reconnoiſtre & d'adorer le vray Dieu.

Ie fis donc ſonner la Cloche, pour avertir les anciens de me venir trouver: & comme ils furent tous aſſemblez chez-moy, ie leur dis que ie leur parlois de la part de Dieu, de noſtre grand Roy, & de Monſieur noſtre Gouverneur, qui les exhortoient d'embraſſer la Foy Chreſtienne; Que c'eſtoit pour leur bien, & non pas pour mes intereſts, que ie les portois à faire le bien & fuir le mal; Que tandis que Dieu me donneroit de la voix ils devoient s'attendre à n'eſtre pas ſeulement avertis de leur devoir, mais repris auſſi de leurs fautes: & qu'au reſte ils ne devoient pas le trouver mauvais: qu'il eſtoit de noſtre devoir d'en agir ainſi, puis que nous eſtions les Predicateurs [254] de la verité, & les diſpenſateurs de la parole de Dieu; Ie commençay donc par reprendre GaraKonKié, de quelque foibleſſe qu'il avoit fait paroiſtre l'an paſſé: car il ne meritoit que des loüanges pour cette année, & il s'eſt montré auſſi ferme pour les intereſts de Dieu, & pour ceux des François, que ie le pouvois ſouhaitter. En ſuite ie blâmay hautement l'impieté de celuy qu'on diſoit avoir fait un feſtin de debauchez; & ie finis par l'autre qui avoit fait le cry ordinaire pour une ſuperſtition publique.

Mes reproches furent ſuivies d'un preſent que ie fis aux Ambaſſadeurs, pour les exhorter de ne rien

present of a porcelain necklace,—in order to induce them to render themselves worthy by their actions of the name of Christian, for which they manifested so much inclination; and even to persuade the tribes to whom they were sent as ambassadors, to acknowledge and worship the true God.

I accordingly had the Bell rung, to notify the elders to come to me; and when they had all assembled in my cabin, I told them that I spoke to them in the name of God, of our great King, and of Monsieur our Governor, who all exhorted them to embrace the Christian Faith. I told them that it was for their good, and not for my own interests, that I urged them to do right and eschew evil; that so long as God should give me a voice, they must expect to be not only reminded of their duty, but also reprimanded for their faults; and that, besides, they must not take it ill, as it was a part of our duty to act thus, since we were the Preachers [254] of the truth and the dispensers of the word of God. I began, accordingly, by reprimanding Garakonkié for some weakness that he had shown in the previous year; for he deserved only praises for this year, having shown himself as firm for the interests of God and those of the French as I could have wished. Then I openly blamed the impiety of him who was said to have held a feast of debauchery; and I finished with the other who had raised the cry customary for a public superstitious observance.

My reproaches were followed by a present that I gave to the Ambassadors, to exhort them to relax in nothing from the resolution they had taken to renounce every superstition; and even to urge the tribes to whom they were sent, to declare themselves

relâcher de la reſolution qu'ils avoient priſe de renoncer à toute ſuperſtition, & de porter meſme les peuples vers leſquels ils eſtoient deputez, à ſe declarer ouvertement pour la Foy, & à proſcrire tous les deſordres qui les empeſchent de ſe procurer ce bon heur.

Les anciens parurent d'abord un peu ſurpris de la liberté que ie m'eſtois donnée de les quereller, bien qu'ils ne me témoignaſſent pas en eſtre choquez: Ils [255] ne me donnerent pas neantmoins toute la ſatisfaction que i'en avois eſperé: car ayant eſté quelque temps partagez ſur le ſuiet de la Feſte qu'ils nomment Onnonhoüaroia, que ie voulois empeſcher, parce qu'elle eſt la ſource d'une infinité de deſordres, enfin ceux qui l'opiniaſtroient à vouloir qu'elle fuſt celebrée, s'eſtant joints à toute la ieuneſſe, l'emporterent ſur ceux qui eſtoient bien intentionnez.

Du reſte on me répondoit que ie parlerois quand ie le iugerois à propos: & pour le collier de pourcelaine que i'avois preſenté afin qu'ils invitaſſent les autres Nations à la Foy; l'on me dit que i'en aurois réponſe lorſque ceux qu'ils envoioiẽt en Ambaſſade, en ſeroient de retour. Mais i'ay ſceu que quelques-uns de ces Ambaſſadeurs ne firent rien de ce que ie leur avois demandé, & qu'il n'y eut quaſi que Garakonkié, qui porta dans Onneiout & dans Agnié les intereſts de la Foy Chreſtienne, avec toute la fermeté & toute le zele imaginable.

Si ie me fiois à leurs réponſes, i'aurois ſuiet d'eſperer qu'ils ſeroient bien-toſt Chreſtiens: mais il faut qu'ils ſoient auparavant [256] aſſuietis, & tout à fait humiliez; ſans cela il n'y a guere ny d'eſperance pour le Chriſtianiſme, ny de ſeureté pour la paix.

openly for the Faith, and proscribe all the disorders which prevent them from gaining this blessing for themselves.

At first, the elders appeared a little surprised at the liberty that I had allowed myself of quarreling with them, although they did not show me that they were offended by it. Still, they [255] did not give me all the satisfaction for which I had hoped from them; for after they had been some time divided on the subject of the Festival that they call *Onnonhouaroia*,— which I wished to put a stop to, because it is the source of countless disorders,— at last those who obstinately favored its celebration, joining all the young people, carried the day over those who were well-intentioned.

I was answered, besides, to the effect that I might speak whenever I deemed it fitting; and, as for the porcelain collar that I had presented, that they might invite the other Nations to embrace the Faith, I was told that I should have a reply when those whom they sent as Ambassadors should have returned. But I have learned that some of those Ambassadors did nothing of what I had asked of them, and that Garakonkié was almost the only one who supported, in Onneiout and in Agnié, the interests of the Christian Faith with all imaginable firmness and zeal.

If I trusted to their replies, I would have reason to hope that they would soon be Christians; but they must first be [256] subdued and thoroughly humbled; otherwise, there is scarcely any hope for Christianity or surety for peace.

Our little Church is composed of a tolerably large number of Christians, who are almost all either Hurons or of some other Nation that the Iroquois have

Noſtre petite Egliſe eſt compoſée d'un aſſez grand nombre de Chreſtiens, qui ſont preſque tous, ou des Hurons, ou de quelque autre Nation que les Iroquois ont deſtruite. Nous y avons auſſi quelques naturels du païs, qui ont receu le Baptême par ceux de nos Peres qui eſtoient établis icy avant les troubles. I'admire à l'égard des uns, les routes écartées & ſecretes par leſquelles la providence de Dieu les a conduits pour leur faire connoiſtre le ſouverain bien: dans les autres, la force merveilleuſe de la grace du Bapteſme à les conſerver dans la pureté de la Foy, & dans l'innocence des mœurs au milieu d'vne corruption ſi generale. Il paroiſt en eux un certain caractere de pieté, & vne conduite ſi ſainte, qu'on voit bien que Dieu les anime de ſon eſprit, & qu'il les forme de ſa main. Leur aſſiduité à ſe trouver dans la Chapelle pour y faire la priere publique, lors qu'ils y peuvent venir, & leur fidelité à s'en acquiter dans les [257] Cabanes, ou dans les champs, lors que la neceſſité, le travail, ou la vieilleſſe les empeſche de pouvoir venir à l'Egliſe, ſurpaſſe tout ce qu'on en peut dire.

Nous avons entr'autres vne Cabane toute Chreſtienne, & toutes femmes Hurones, qui s'eſtoient venuës autrefois eſtablir dans ce païs, lors que nos Peres y demeuroient; & qu'on peut dire eſtre de triſtes reſtes de la trahiſon & de la cruauté de nos Iroquois. Elles ſe ſont toûjours conſervées parmy tous les deſordres de ce païs, dans vne regularité & vne innocence qui charme nos Barbares; & Dieu qui veille ſans ceſſe ſur ceux qui le ſervent avec fidelité, pour couronner meſme dés cette vie la vertu de ces bonnes Chreſtiennes, les a protegées contre les

destroyed. We have in it also some natives of the country, who received Baptism from those of our Fathers who were settled here before the disturbances. I admire, in respect to some, the remote and secret ways by which God's providence has led them, in order to make them gain a knowledge of the sovereign good; in others, the marvelous efficacy of the grace of Baptism in preserving them in the purity of the Faith and in the innocence of their morals, in the midst of such general corruption. There appears in them a certain character of piety, and a conduct so holy that it is clearly seen that God animates them with his spirit and forms them with his hand. Their assiduity in attending Chapel, to pray there in public, when they can repair thither, and their faithfulness in performing their devotions in the [257] Cabins or in the fields, when necessity, work, or old age makes it impossible for them to come to Church, exceed all that can be told of them.

We have one Cabin, among others, wholly Christian, and occupied exclusively by Huron women, who had formerly come to settle in this country when our Fathers were dwelling here; these may be called sad remains of the treason and cruelty of our Iroquois. They have always kept themselves, amid all the disorders of this country, in a regular life and innocence that charm our Barbarians; and God,—who watches, without ceasing, over those who serve him with fidelity,—in order to crown, even in this life, the virtue of these good Christian women, so protected them against the attacks of contagious maladies that, at the time when these were making unusual ravages in the neighborhood of their Cabins, they never did the women any injury. It may be

attaques des maladies contagieuſes: de maniere qu'au temps qu'elles faiſoient d'eſtranges ravages aux environs de leurs Cabannes, iamais elles ne leur ont fait de mal. On peut dire que comme ces Huronnes ayant fait autrefois partie de l'Egliſe de Quebec, & qu'elles ont eſté dans le ſein de la pieté; elles ont eu ſoin de ſe former & de s'eſtablir ſi [258] ſolidement dans la pratique de toutes les vertus, que ny les peines de l'extréme pauvreté, où ſouvent elles ſe trouvent, ny le mauvais exemple des Idolatres, ny tous les efforts du Demon n'ont iamais pû les ébranler, ny les porter à faire une ſeule demande contre ce qu'elles devoient à Dieu.

I'ay baptiſé quarante perſonnes, dont la plus part ſont de petits enfans, ou des moribonds. Il en eſt mort quatorze, avec deux autres enfans baptiſez par le Pere Garnier, lors qu'il eſtoit icy, & quelques adultes baptiſez par nos Peres.

I'oubliois de rapporter une action toute ſainte d'une petite fille âgée ſeulement de ſept ou huit ans. Elle m'apporta peu de iours avant Noël, vne petite cruche pleine d'huile, me diſant qu'elle en vouloit faire un preſent à Noſtre Seigneur; & qu'elle me prioit de l'employer à la lampe qui brûle devant l'Autel. Ie luy demanday ſi cette huile eſtoit à elle. Elle m'aſſura qu'elle luy appartenoit, & que c'eſtoit-là tout ſon threſor. I'acceptay ſon offrande, & ie la preſentay [259] au petit IESVS, le iour de Noël, & ie ne doute point que ce preſent ne luy ait eſté beaucoup plus agreable que tout l'or des riches du ſiecle. Elle euſt bien ſouhaité que ie l'euſſe baptiſée avec les autres petits enfans, à qui ce meſme iour ie conferay ce Sacrement: mais ie luy dis que ie ne pouvois

said that, as these Huron women formerly belonged to the Church at Quebec, and as they have dwelt in the bosom of piety, they have taken care to become formed and so firmly established [258] in the practice of all the virtues, that neither the pains of extreme poverty, which they often suffer, nor the bad example of the Idolaters, nor all the efforts of the Demon, have ever been able to make them waver, or to prompt them to make a single request contrary to what they owed to God.

I have baptized forty persons, of whom the greater part are little children or dying people. Fourteen of them have died, together with two other children baptized by Father Garnier when he was here, and some adults baptized by our Fathers.

I forgot to relate a very holy action on the part of a little girl only seven or eight years of age. She brought to me, a few days before Christmas, a little jar full of oil, telling me that she wished to make a present of it to Our Lord, and begging me to use it in the lamp which burns before the Altar. I asked her if that oil were hers; and she assured me that it belonged to her, and formed her entire treasure. I accepted her offering, and presented it [259] to the little JESUS on Christmas day; and I doubt not that this present was much more agreeable to him than all the gold of the rich people of the age. She had earnestly desired me to baptize her with the other little children on whom I conferred this Sacrament on that same day; but I told her I could not yet bestow on her that grace, because her mother did not come to Prayers. "I urge her enough," said the child to me, bemoaning her mother's obduracy; "I tell her that the elders pray, but she always

pas encore luy faire cette grace, parce que ſa mere ne venoit pas à la Priere: Ie l'exhorte aſſez, me dit cet enfant, en gemiſſant de la dureté de ſa mere; Ie luy dis que les anciens prient, mais elle s'opiniaſtre toûjours à ne le vouloir pas faire. Elle l'a neantmoins depuis quelque temps, aſſez ſouvent amenée iuſqu'à la Chapelle, & il y a lieu d'eſperer que la mere & la fille ſeront un iour tout à Dieu.

Nos anciens ont tenu icy pluſieurs fois le conſeil ſur ce que ie leur avois parlé d'envoyer quelques deputez à Montreal, pour aſſiſter au conſeil qui ſe devoit tenir dans le deſſein de ratifier & de bien eſtablir la paix entre eux & les Algonquins: d'autant qu'on apprehendoit quelque rupture. On reſolut de le faire, d'envoyer meſme quelques-uns de leurs [260] gens à Tſonnontoüen, pour obliger les anciens de cette Bourgade à ſe joindre à nos deputez; ils eurent auſſi ordre de les prier de la part de toute la Nation, de ne plus faire d'actes d'hoſtilitez dans le païs des Outaoüaks, & de donner les meſmes advis en paſſant par Goiogoüen. On m'aſſura en meſme temps, qu'au premier iour il en partiroit d'autres, pour porter la meſme nouvelle aux Onneiouts & aux Agniés. Garakonkié me dit qu'il faiſoit eſtat de partir dans ſix iours, & qu'il attendroit les autres Nations Iroquoiſes ſur le chemin, pour aller toutes de compagnie.

Nos Onnontaguez m'ont prié d'écrire en leur faveur à Onnontio; ce que i'ay fait avec ioye, parce que i'ay eu cette année tout ſuiet d'eſtre ſatisfait de leur conduite, & de la bonté avec laquelle ils m'ont traité. Mais s'ils meritent quelques loüanges, on peut dire que Garakonkié ſeul doit eſtre plus

persists in her unwillingness to do so." Nevertheless she has, for some time, brought her quite often as far as the Chapel, and there is ground to hope that mother and daughter will one day be wholly God's.

Our elders have several times held their council here, to deliberate on what I had said to them about sending some envoys to Montreal, to take part in the council which, inasmuch as some rupture was apprehended, was to be held for the purpose of ratifying and firmly establishing the peace between them and the Algonquins. It was resolved to do it, and even to send some of their [260] people to Tsonnontouen, to oblige the elders of that Village to join with our envoys. They also received orders to beg them, on the part of all the Nation, to commit no further acts of hostility in the country of the Outaouaks, and to give the same admonitions in calling at Goiogouen. I was assured at the same time that, at the earliest date, others would set out to carry the same intelligence to the Onneiouts and the Agniés. Garakonkié told me that he was making preparations to depart in six days; and that he would wait for the other Iroquois Nations on the way, that they might all go in company.

Our Onnontaguez have begged me to write in their favor to Onnontio, which I have done with joy, because this year I have had every reason to be satisfied with their conduct, and with the kindness with which they have treated me. But if they deserve some praises, Garakonkié can be said to be entitled, alone, to more esteem and consideration than all the others. It must be acknowledged that he is an incomparable man, and the soul of every good work accomplished here: he upholds the Faith by his [261]

eſtimé & plus conſideré que tous les autres. Il faut avoüer que c'eſt un homme incomparable, il eſt l'ame de tout le bien qui ſe fait icy: il y ſoûtient la Foy par ſon [261] credit; il y maintient la Paix par ſon autorité: il ménage les eſprits de ces Barbares avec vne adreſſe & une prudence qui égale celle des plus ſages de l'Europe: il ſe declare ſi hautement pour la gloire & pour l'intereſt de la France, qu'on peut iuſtement l'appeller le Protecteur de cette Couronne en ce païs. Il a un zele pour la Foy comparable à celuy des premiers Chreſtiens: enfin il ſçait ſe conduire de ſorte, qu'il ſe ſoûtient toûjours dans l'éclat & dans l'autorité que luy donne ſa Charge de Capitaine general de cette Nation, & qu'il ne s'en ſert que pour faire du bien à tout le monde. I'eſpere un bon ſuccez de ce voyage, & s'il nous eſtoit auſſi aisé d'exterminer l'yvrognerie de tout ce païs, qu'il le ſera à Monſieur noſtre Gouverneur d'affermir la Paix entre l'Iroquois & l'Algonquin, nous verrions bientoſt nos Barbares ſe faire Chreſtiens.

Il n'eſt pas poſſible de concevoir de combien de deſordres & de maux ces debauches ſont accompagnées. Il n'eſt rien icy de plus ordinaire que de voir par les ruës & dans les cabannes, des [262] hommes pris de vin; & ce qui eſt de plus deplorable, c'eſt qu'ils n'ont plus de honte d'un vice ſi infame, & qu'eſtant abrutis par ces excez, ils ſe rendent preſque tous incapables d'eſtre inſtruits dans la Foy.

Quelque deplaiſir que i'aye de voir un mal ſi univerſel, & ſi dangereux pour le ſalut de ces pauvres ames: ie tâche de me conſoler par cette penſée, que plus on trouvera icy d'obſtacles au Chriſtianiſme, & plus il y aura à travailler: & que Dieu couronne les

personal repute; he maintains the Peace by his authority; he controls the spirits of these Barbarians with a skill and prudence which equals that of the wisest men of Europe. He declares himself so boldly for the glory and the interest of France that he can justly be called the Protector of that Crown in this country; he has a zeal for the Faith comparable to that of the first Christians; in short, he knows how to conduct himself in such a way that he always maintains the fame and authority conferred upon him by his Office of Captain-general of this Nation, and uses it only to do good to all the people. I hope for a favorable result to this journey; and, if it were as easy for us to drive out drunkenness from all this country as it will be for Monsieur our Governor to strengthen the Peace between the Iroquois and the Algonquin, we would soon see our Barbarians turn Christians.

It is impossible to conceive by how many disorders and evils these debauches are accompanied. There is nothing more usual here than to see, on the streets and in the cabins, [262] men overcome with wine; and what is still more deplorable is, that they are no longer ashamed of so infamous a vice, and that, being brutalized by these excesses, almost all are rendered incapable of being instructed in the Faith.

However great my sorrow at seeing an evil so universal, and so dangerous to the salvation of these poor souls, I try to console myself with this thought, that the more obstacles there shall be found here to Christianity, the more work also will there be to do; and God crowns a Missionary's hardships and cares rather than his successes.

peines & les ſoins d'vn Miſſionnaire pluſtoſt que ſes ſuccez.

I'eſpere neantmoins beaucoup de la reſolution qu'ils ont priſe de quitter leurs ſuperſtitions, & de l'inclination qu'ils témoignent avoir pour la Foy Chreſtienne. Ils ont ſoin de me faire apporter les petits enfans malades dans la Chapelle; ils me font prier Dieu ſur eux, quand ils ſont nouvellement nés, pour les conſacrer au Seigneur du Ciel & de la terre. Ils ſont bien aiſes qu'on les anime, & qu'on les reveille de l'aſſoupiſſement & de l'inſenſibilité que l'yvrognerie leur [263] cauſe. Ils ſont ravis quand ils entendent la Cloche qui les appelle à la Priere, & ſi i'obmets de ſonner, ils m'en font des reproches.

En un mot, tout le monde paroiſt icy fort porté pour embraſſer l'Evangile: & il ne reſte à ces pauvres Barbares pour ſe rendre dignes du ſaint Baptême, qu'à renoncer à des vices auſquels beaucoup de Chreſtiens s'abandonnent apres le Baptême. Ie puis dire que cette Miſſion eſt la moins rude de toutes celles des Iroquois: & le ſeul déplaiſir que i'y ay, c'eſt de ne trouver pas ces occaſions de ſouffrir pour Dieu, que ie m'eſtois perſuadé y devoir rencontrer.

Mon Reverend Pere,

*Voſtre tres-humble & obeïſſant ſerviteur en N. S.*

PIERRE MILLET.

*d'Onnontagué ce* 15. *Iuin* 1670.

Nevertheless, I hope much from the resolution which they have adopted to forsake their superstitions, and from the inclination which they manifest for the Christian Faith. They take care to have the little sick children brought to me in the Chapel, and they have me pray to God over the new-born babes, to consecrate them to the Lord of Heaven and earth. They are very glad to be stirred up and awakened from the drowsiness and insensibility which drunkenness [263] causes them. They are delighted when they hear the Bell calling them to Prayers; and if I omit to ring it, they reproach me for that.

In a word, every one here seems strongly moved to embrace the Gospel; and the only thing these poor Barbarians lack to render them worthy of holy Baptism is, to renounce the vices to which many Christians abandon themselves after Baptism. I can say that this Mission is the least difficult of all those among the Iroquois, and the only regret that I have in regard to it is, that I do not find here those opportunities to suffer for God which I had persuaded myself I was to encounter.

My Reverend Father,

*Your very humble and obedient servant in Our Lord,*

PIERRE MILLET.

*Onnontagué, this 15th of June*, 1670.

## [264] CHAPITRE VIII.

### DE LA MISSION DE SAINT IOSEPH À GOIOGOÜEN.

CETTE Miſſion eſt dans une quatriéme Nation d'Iroquois, dont le Pere de Carrheil a le ſoin. Nous en connoiſtrons l'eſtat, par un extrait des choſes les plus remarquables que nous avons tiré d'une de ſes lettres, qui eſt du mois de Iuin 1670.

Cette Nation n'a que trois Bourgs. Goiogoüen, à qui nous avons donné le nom de Saint Ioſeph, Patron de toute la Miſſion; Kiohero, que nous nommons Saint Eſtienne; & Onnontare, qui s'appelle le Bourg de Saint René. Voicy comme le Pere en parle.

I'ay baptiſé depuis l'Autonne dernier vingt cinq enfans, & douze adultes: le Ciel en a pris une bonne partie; & entre autres neuf enfans, dont le ſalut eſt aſſeuré. La Providence toute aimable de [265] Dieu m'a paru ſi viſible ſur quelques-uns, dont ie n'eſperois quaſi rien, que ie l'ay appris par ma propre experience, qu'un Miſſionnaire ne doit iamais deſeſperer de la converſion de perſonne, quelque reſiſtance à la Grace qu'il puiſſe trouver dans ſon eſprit.

I'avois comme il me ſembloit, employé fort invtilement mon temps, mes peines & mes ſoins, pour gagner à Dieu un homme & une femme déja fort avancez en âge, & qui ne pouvoient pas encore vivre long-temps. Ces cœurs n'avoient que de la dureté pour les choſes du Ciel. La Foy & le Baptême leur donnoient de l'horreur, en ce qu'ils croyoient que

## [264] CHAPTER VIII.

### OF THE MISSION OF SAINT JOSEPH AT GOIOGOUEN.

THIS Mission is in a fourth Iroquois Nation, of which Father de Carrheil has charge. We shall learn the condition of it from an extract of the most important matters that we have drawn from one of his letters, dated in the month of June, 1670.

This Nation has only three Villages,—Goiogouen, to which we have given the name of Saint Joseph, Patron of the whole Mission; Kiohero, which we call Saint Estienne; and Onnontare, which is called the Village of Saint René.[1] Following is what the Father says of it:

"Since last Autumn I have baptized twenty-five children and twelve adults. Heaven has taken a large part of them,—and, among others, nine children, whose salvation is assured. The most lovable Providence of [265] God, over some from whom I was expecting scarcely anything, has appeared with such clearness to me that I have learned, by my own experience, that a Missionary ought never to despair of the conversion of any person, whatever resistance to Grace he may find in his mind.

"I had, as it seemed to me, employed my time, my pains, and my endeavors very uselessly, in order to win over to God a man and a woman who were already far advanced in years, and could not live much longer. These hearts had only hardness for

l'un & l'autre ne ſervoit qu'à avancer le temps de leur mort. Car c'eſt une opinion qui eſt receuë de la pluſpart de ces peuples, & qui leur paroiſt fondée ſur l'experiẽce qu'ils diſent avoir, que depuis plus de trente ans, que nos Peres travaillent à la converſion des Sauvages du Canada, on a remarqué que les familles, & les Nations entieres qui ont embraſſé la Foy, ſe ſont veu quaſi auſſi-toſt deſolées & eſteintes, qu'elles [266] ont eſté Chreſtiennes; & que la plus grande partie de ceux à qui on a conferé le ſaint Baptême ſont morts peu de temps apres l'avoir receu. Ces pauvres gens ſe laiſſent preoccuper à tel point ſur ce ſuiet, par la crainte & par les artifices du Demon, qu'ils ne conſiderent pas que l'extremité de la maladie, & de la mort prochaine dont nous voyons une perſonne eſtre menacée, eſt ce qui nous porte à la baptiſer; & qu'ainſi le Baptéme ne peut pas eſtre la cauſe de leur maladie, ny de leur mort. Cette erreur commune effrayoit tellement ces deux pauvres Sauvages; que non ſeulement ils ne vouloient pas entendre parler du Baptême pour eux, mais qu'ils ne nous permettoient pas meſme d'approcher de leurs amis, lorſqu'ils eſtoient malades. Neantmoins quand ils ſe ſont veus l'un & l'autre frappez d'une maladie mortelle, ils ont cherché nos inſtructions, ils ont demandé le Baptême avec tant d'ardeur & d'empreſſement, qu'il n'a pas eſté poſſible de le leur refuſer. Dieu ſçait bien ménager en faveur de ſes Predeſtinez, les momens favorables, où ſes graces [267] doivent infailliblement operer.

La perſonne de tout le païs, qui m'a donné le plus de peine pour ſon Baptême, & en ſuite le plus de conſolation, eſt une femme de Tſonnontoüen qui

the things of Heaven. The Faith and Baptism inspired them with abhorrence, since they believed that both these served only to hasten the time of their death. For there is an opinion, which is received by the majority of these tribes,—and which appears to them founded on the experience that they say they have had,—to the effect that, for more than thirty years during which our Fathers have been laboring for the conversion of the Savages of Canada, it has been noted that families and whole Nations which have embraced the Faith have found themselves laid waste and destroyed, almost as soon as they [266] have become Christians; while the greater part of those upon whom holy Baptism has been conferred have died a short time after receiving it. These poor people allow themselves to be prejudiced to such an extent in this matter, through fear and the artifices of the Evil One, that they do not consider that the extremity of the illness, and the danger of speedy death, with which we see a person menaced, are what prompts us to baptize him; and that therefore Baptism cannot be the cause of their disease or of their death. This common error so alarmed these two poor Savages that not only would they not hear any mention of Baptism for themselves, but they also did not even permit us to approach their friends when they were ill. Nevertheless, when they saw themselves both stricken with a mortal illness, they sought our instructions, and asked for Baptism with so great ardor and earnestness, that it was impossible to refuse it to them. God well knows how to order, in favor of his Predestined ones, the favorable moments in which his grace [267] must infallibly take effect.

eſtoit malade depuis neuf ou dix mois. La quantité extraordinaire de perſonnes qu'elle avoit veu mourir, depuis que le Pere Fremin y eſtoit arrivé, tant d'hommes que de femmes & d'enfans, & le bruit qui couroit par tout qu'il eſtoit uniquement l'auteur d'une deſolation generale, & que par ſes ſortileges, ſa magie & ſes empoiſonnemens il portoit la mort par tout où il alloit; avoit donné à cette femme une telle horreur de nos perſonnes, & de nos remedes, de nos inſtructions & du Baptême, que ie ne pouvois avoir aucune accez aupres d'elle, ny trouver l'occaſion de luy parler de ſon ſalut: elle avoit meſme communiqué cette averſion à tous ceux qui eſtoient dans la meſme Cabanne, leur diſant qu'ils eſtoient morts, s'ils me laiſſoient approcher d'eux. Elle les avoit intimidez de telle ſorte, qu'auſſitoſt que i'entrois dans la Cabanne tout le monde demeuroit [268] dans un profond ſilence, & ne me regardoit que d'un œil affreux, ſans vouloir ny m'écouter, ny me faire aucune autre réponſe, ſinon que i'euſſe à ſortir au pluſtoſt: & comme elle eut changé de Cabanne, & que par bonheur elle fut allée demeurer avec des perſonnes qui m'eſtoient tres-affectionnées, elle conſerva touſiours dans ſon cœur une furieuſe averſion de moy iuſqu'à l'extremité; & me regardoit touſiours comme un homme empeſté, qui portois un poiſon mortel avec moy, & qui l'inſpirois par les yeux & par les oreilles. Mais plus cette pauvre femme avoit d'averſion, pour moy, plus N. S. me donnoit de charité pour elle, & i'eſperois ſon ſalut, meſme contre toute eſperance, & quoy que ie n'y viſſe aucune ouverture. Nuit & iour ie penſois à elle, & la recommandant à Dieu, & à ſon Ange gardien, & à celuy qui a ſoin de moy, & à ceux

" The person who, of all the country, gave me the most difficulty in respect to her Baptism, and afterward the most consolation, was a woman of Tsonnontouen who had been ill for nine or ten months. The unusual number of persons — men, as well as women and children — that she had seen die since Father Fremin had arrived there, and the report, which circulated everywhere, that he was the sole author of a general devastation, and that, by his sorcery, his magic, and his poisoning, he carried death wherever he went, had given this woman such an abhorrence of our persons and of our remedies, of our teachings and of Baptism, that I could gain no access to her, nor find any opportunity to speak to her concerning her salvation. She had even communicated this aversion to all those who were in the same Cabin, telling them they were dead if they let me come near them. She had intimidated them to such an extent that, as soon as I entered the Cabin, every one remained [268] in a profound silence, and looked at me only with the eye of fear, without being willing to listen to me, or make me any other reply than that I must go out as soon as I could. Even when she had changed her Cabin, and, by good luck, had gone to live with people who were very fond of me, she still preserved in her heart a furious aversion for me, up to the critical moment of her illness; and she always regarded me as a man who was infected and who carried a deadly poison about with me, which I breathed into people through their eyes and ears. But the stronger this poor woman's aversion for me, the more charity Our Lord gave me for her, and I hoped for her salvation even against all hope, and although I saw no prospect of it. Night and day I

qui veilloient pour le ſalut des perſonnes qui eſtoient aupres d'elle. La nuit de ſa mort ie me ſentis fortement inſpiré de dire la Meſſe uniquement pour elle. Ie le fis en proteſtant à Noſtre Seigneur [269] qu'il n'y avoit rien au monde que ie ne luy ſacrifiaſſe, pourveu qu'il me vouluſt accorder cette ame, pour le ſalut de laquelle il avoit mille fois plus donné, que ie ne pouvois luy offrir; puiſqu'il l'avoit rachetée de ſon ſang & de ſa vie. Apres ma Meſſe ie l'allay viſiter cinq ou ſix fois: mais le Demon l'entretenoit touſiours dans le funeſte aveuglement où elle eſtoit; elle me regardoit touſiours avec un œil de colere & d'indignation, & me chaſſoit au pluſtoſt du lieu où elle eſtoit. Vne fois meſme ſon reſſentiment luy donnant des forces dans ſon extreme foibleſſe, elle prit un de ſes ſouliers & me le ietta à la teſte. Ie la quittay, & ſortis de ſa Cabanne: Mais Dieu qui vouloit ſauver cette ame, me preſſa de rentrer auſſi-toſt, & m'inſpira de faire en ſorte, qu'en parlant tout haut à quelques perſonnes de cette maiſon, & leur diſant toutes les choſes dont ie voulois inſtruire la malade, comme ſi c'euſt eſté pour eux, elle conçeuſt & apprehendaſt fortement le mal-heur eternel des damnez en enfer, dont elle eſtoit menacée, & fuſt touchée [270] du bon-heur infiny du Paradis, qu'elle pouvoit meriter avec tant de facilité. Ie me ſervis de cette adreſſe, & parlay devant elle à d'autres perſonnes de toutes ces choſes, auſquelles j'adiouſtay quelques conſiderations ſur les miſericordes de IESVS-CHRIST Fils de Dieu, & fait Homme pour nous ſauver; luy faiſant entendre qu'il auroit un amour eternel pour elle, ſi elle avoit recours à luy avec confiance. Ie paſſay ainſi la iournée ſans pouvoir rien gagner ſur

thought of her, commending her to God, to her guardian Angel and my own, and to those who watched for the salvation of the persons that were near her. On the night before her death, I felt myself strongly inspired to say Mass solely for her. I did it with protestations to Our Lord [269] that there was nothing in the world I would not sacrifice, provided he would grant me this soul, for the salvation of which he had given a thousand times more than I could offer him, since he had redeemed it with his blood and his life. After my Mass, I went to visit her five or six times; but the Demon was always keeping her in her former melancholy state of blindness. She constantly regarded me with an eye of anger and indignation, and drove me as soon as possible from her presence. On one occasion, even, her resentment giving her strength in her extreme weakness, she took one of her shoes and threw it at my head. I left her and went out of her Cabin. But God, whose will it was to save this soul, urged me to go back again immediately, and inspired me to manage matters in such a way that, by my speaking aloud to some persons of that house, and telling them all the things in which I wished to instruct the sick woman, as if my words had been for them, she should receive a vivid conception and apprehension of the eternal misery of the damned in hell, with which she was threatened, and should be touched [270] by the infinite blessedness of Paradise, which she could win with so much ease. I availed myself of this device, and spoke before her, to other persons, about all these matters, to which I added some considerations on the mercies of JESUS CHRIST, who was the Son of God and was made Man for our

ſon eſprit. Enfin i'y retournay le ſoir comme pour la derniere fois: mais ce fut auſſi la premiere que i'entray dans ſon cœur. Ie ne luy parlois plus que des yeux, la regardant avec douceur, témoignant eſtre ſenſiblement touché de ſon mal, & tâchant de luy rendre quelques petits ſervices pour la ſoulager. Ie m'aperçeus qu'elle n'avoit plus pour moy tant d'averſion, & qu'elle commençoit de me ſouffrir: mais Dieu ſe ſervit d'vne brave femme qui l'aſſiſtoit pour achever de la gagner à luy: Il eſt temps luy dit-elle, que tu écoute ce que ce Pere te veut enſeigner, afin que tu ſois bien-heureuſe durant toute l'eternité. [271] I'en ſuis contente, répondit la malade; qu'il m'inſtruiſe ie l'écouteray volontiers. En effet elle m'écouta avec vne attention & vne docilité admirable; elle adioûta foy à toutes les veritez que ie luy enſeignay: & comme ie voulus luy faire dire quelques prieres. Tu vois bien, mon frere, me dit-elle, que ie ne puis plus preſque parler, mon mal m'acable la poitrine, & m'étouffe la voix: mais ie te prie de croire que mon cœur dit tout ce que tu dis, & ce que ma langue ne peut dire. Baptiſe-moy au plûtoſt, ie veux mourir Chreſtienne afin que IESVS aye pitié de moy. Ie la baptiſay ſur l'heure; & la meſme nuit Dieu l'appella au Ciel. O que nous ſommes bien payez de toutes nos peines par ces ſortes de converſions merveilleuſes; & qu'un Miſſionnaire eſt heureux, lors qu'atendant de Dieu ce qui paroiſt impoſſible à ſa foibleſſe, il éprouve combien ſont veritables ces paroles de l'Evangile, Dieu peut faire naiſtre de ces pierres meſme des enfans d'Abraham; c'eſt à dire faire des Predeſtinez de ces cœurs durs & impenetrables à ſa grace.

salvation,—making her understand that he would have an eternal love for her if she had recourse to him with confidence. I passed the day thus, without being able to make any impression on her soul. Finally I returned in the evening, as if for the last time; but it was also the first time that I gained access to her heart. I spoke to her no more, except with my eyes, looking at her with gentleness, showing that I was deeply touched by her affliction, and trying to render her some little services for her relief. I perceived that she no longer had such aversion for me, and that she was beginning to tolerate me. But God made use of a good woman who nursed her, to finish winning her to himself. 'It is time,' she said to her, 'for thee to listen to what this Father wishes to teach thee, in order that thou mayst be blessed through all eternity.' [271] 'I am willing that he should instruct me,' replied the sick woman; 'I will listen to him willingly.' Indeed, she listened to me with admirable attention and docility, giving credence to all the truths that I taught her; and, when I wished to have her say some prayers, she said to me: 'Thou seest well, my brother, that I can scarcely speak any more; my ailment weighs down my chest, and stifles my voice; but, I pray thee, believe that my heart says all that thou sayest, and all that my tongue cannot say. Baptize me as soon as possible; I wish to die a Christian, in order that JESUS may take pity upon me.' I baptized her without delay, and on the same night God called her to Heaven. Oh, how well we are repaid for all our exertions by this sort of wonderful conversions! And how fortunate a Missionary is when, awaiting from God that which seems impossible

I'advoüe que ce m'eſt vne conſolation [272] bien ſenſible de nous voir preſentement environnez de tant de ſepulchres de ſaints, dans un lieu où en arrivant ie n'avois veu que des tombeaux de reprouvez: & comme ce ſpectacle de morts a eſté la premiere veuë qui m'affligea lors que i'arivay icy, ainſi c'eſt maintenant la penſée qui me donne le plus de ioye.

Dés le premier Hyver que ie fus dans ce Bourg, Dieu m'avoit fait la grace de donner le Bapteſme à deux bonnes femmes, dont l'vne m'avoit appellé expres pour la baptiſer le iour de la Purification: elles ont ſurveſcu vne année entiere à leur Bapteſme, & comme elles ont eſté fideles à leurs promeſſes, & frequenté la Priere & les Sacremens avec ferveur, ie ne doute point qu'elles n'aiẽt acrû le nombre des Predeſtinez dans le Ciel.

Vn Chreſtien & vne Chreſtienne de l'ancienne Egliſe des Hurons m'ont auſſi comblé de conſolation, ayant eſté témoins de la pureté de leur foy & de leurs mœurs, iuſqu'à la mort, à laquelle ils ſe ſont ſaintement diſpoſez par l'vſage des Sacremens de l'Egliſe.

Lorſque ie commençay de faire icy [273] mes Catechiſmes comme i'apprehendois de ne trouver perſonne qui me vouluſt répondre en public, i'inſtruiſis auparavant quelques enfans en particulier; afin de m'en ſervir pour inſtruire les autres par leur exemple, de la maniere dont il falloit répondre: mais ie fus bien ſurpris lorſque ie vis trois ou quatre femmes des plus âgées ſe lever les premieres, & prevenir les enfans pour me répondre. Dés le premier iour nous y comptaſmes quatre-vingts huit perſonnes, ſans ceux qui écoutoient à la porte, & qui eſtoient en grand

to his weakness, he learns by experience how true are these words of the Gospel: 'God is able of these stones to raise up children to Abraham,'—that is to say, to make Predestined souls from these hearts that are hard and impenetrable to his grace.

" I confess that it is a very heartfelt consolation [272] to me that we are at present surrounded by so many sepulchres of saints, in a place where, on my arrival, I had seen only graves of reprobates; and whereas this spectacle of the dead was the first sight that afflicted me when I arrived here, so it is now the thought that gives me most joy.

" The first Winter I spent in this Village, God by his grace permitted me to Baptize two good women, one of whom had summoned me on purpose to baptize her, on the day of the Purification. They lived a whole year after their Baptism; and, as they were faithful to their promises and frequented Prayers and the Sacraments with fervor, I doubt not they have been added to the number of the Predestined in Heaven.

" A Christian man and woman of the old Church of the Hurons also filled me with consolation, witnessing as I did the purity of their faith and of their morals up to the time of their deaths, for which they made pious preparation by employing the Sacraments of the Church.

" When I began to hold [273] my Catechisms here, fearing that I could not find any one who would be willing to answer me in public, I instructed some children in private, beforehand, in order to make use of them in teaching the others, by their example, the way in which answers must be given; but I was much surprised when I saw three or four of the

nombre. Vn iour ayant expliqué la creation du monde, & le nombre des années que nous comptons depuis ſon commencement iuſqu'à nos temps, & pour le leur faire comprendre plus aiſement, l'ayant marqué ſur de petites pierres qui me ſervoient comme de iettons; comme ie craignois que cela ne les embrouillaſt & qu'ils ne puſſent pas bien repeter cette ſupputation, un guerrier ſe leva tout d'un coup de ſa place, & repeta fidelement ce que ie leur avois dit; mais il ne manqua pas de me demander comme en payement, [274] le prix que ie donne aux enfans lorſqu'ils répondent bien.

I'ay fortement combatu leurs ſuperſtitions, & particulierement la Divinité du Songe, qui eſt le principe de toutes leurs erreurs, & comme l'ame de leur Religion; i'ay cependant reconnu deux choſes en le combatant.

La premiere, que ce n'eſt pas à proprement parler le Songe qu'ils adorent comme le Maiſtre de leur vie, mais un certain des Genies qu'ils appellent AgatKonchoria, leſquels à ce qu'ils penſent leur parlent quelque fois dans le ſommeil, & leur commandent d'obſerver exactement leurs ſonges. Le principal de ces Genies eſt Taronhiaouagon, qu'ils reconnoiſſent comme une Divinité, & auquel ils obeïſſent comme au grand Maiſtre de leur vie: & lorſqu'ils parlent du ſonge comme d'un Dieu, ils ne veulent pas dire autre choſe, ſinon que c'eſt par luy qu'ils connoiſſent les volontez de Dieu; & ce qui eſt neceſſaire à la conſervation de leur vie, & que l'accompliſſement des choſes qu'ils ont veu en ſonge, eſt un moyen qui contribuë à l'eſtabliſſement [275] de leur ſanté, & de leur fortune. Ils donnent auſſi

oldest women rise first, and anticipate the children, in order to answer me. On the very first day, we counted eighty-eight persons there, besides those who listened at the door in large numbers. One day, when I had explained the creation of the world, and the number of years that we reckon from its beginning to our own times; and had, in order to give them a more ready comprehension of this number, designated it by means of some little stones that served me as counters,—while I was fearing that this exercise would confuse them, and that they would be unable to repeat the computation very well, a warrior suddenly arose from his place and repeated faithfully what I had said to them. But he failed not to ask from me, as if in payment, [274] the prize that I give to the children when they answer well.

"I have strenuously opposed their superstitions, and especially the Divinity of Dreams, which is the source of all their errors, and the soul, as it were, of their Religion; and, while contending against it, I have in the mean time learned two things.

"The first is, that it is not, properly speaking, the Dream that they worship as the Master of their lives, but a certain one of the Spirits called by them Agatkonchoria,—who, as they think, sometimes speak to them in sleep, and command them to obey their dreams exactly. The principal of these Spirits is Taronhiaouagon, whom they acknowledge as a Divinity, and obey as the great Master of their lives; and, when they speak of dreams as of a God, they mean nothing else than that it is by this means that they gain knowledge of the will of God, and of what is needful for the preservation of their lives, and

quelque fois ce meſme nom de Maiſtre de leur vie, à l'obiet de leur ſonge; par exemple à une peau d'ours, ou à une peau de cerf, & à d'autres choſes ſemblables qu'ils auront veuës en dormant, parce qu'ils les enviſagent comme des remedes auſquels Dieu a attaché le bonheur d'une longue vie: & en effet ils ont un ſoin merveilleux de les conſerver dans cette veuë: & lorſqu'ils ſont malades ils s'en couvrent, ou ils les mettent aupres d'eux, pour ſe deffendre contre les attaques du mal.

La ſeconde choſe que i'ay reconnu en combatant l'obeïſſance qu'ils rendent à leurs ſonges, c'eſt que ne pouvant pas concevoir la maniere dont l'ame opere durant le ſommeil, lorſqu'elle leur repreſente des obiets éloignez, & abſens, ils ſe perſuadent que l'ame quitte le corps lorſqu'il eſt endormy, & qu'elle va elle meſme chercher les obiets en ſonge aux lieux où ils les voient, & qu'elle retourne dans ſon corps vers la fin de la nuit lorſque tous les ſonges ſe diſſipent.

[276] Pour refuter des erreurs ſi groſſieres ie leur faiſois trois ſortes d'interrogations. 1. Ie leur demandois ſi le corps de ceux qui ſongeoient eſtoit mort, ou vivant. Il eſt vivant, me diſoient-ils: C'eſt donc ſon ame qui le fait vivre, leur repliquois-ie: car ſi elle eſtoit ſortie du corps, il ſeroit mort; & ainſi il n'eſt pas vray que l'ame quitte le corps dans le ſommeil.

2. Dites-moy, leur diſois-ie, eſt-ce avec les yeux que nous voyons les choſes qui ſe repreſentent à nous dans nos ſonges? comme par exemple un ennemi qui viendra m'attaquer; un amy que ie rencontreray dans le chemin, un cerf que ie pourſuivray à la

that the doing of what they have seen in dreams is a means which contributes to the establishment [275] of their health and of their good fortune. Sometimes, too, they give this same name of 'Master of their lives' to the subject of their dream,—for example, to a bearskin or deerskin, and to other like objects that they have seen in their sleep, because they regard them as remedies to which God has attached the good fortune of a long life. And, in fact, they take marvelous pains to preserve these things, with this in view; and, when they are ill, they cover themselves with these, or put them near at hand, as a defense against the attacks of the disease.

"The second thing that I have discovered, while contending against the obedience that they render to their dreams, is that, as they are unable to conceive the manner in which the soul works during sleep, when it represents distant and absent objects to them, they become persuaded that it leaves the body when the latter is asleep, and itself goes in quest of these objects, during the dream, to the places where they see them,—returning into its body toward the end of the night, when all the dreams are dissipated.

[276] "To refute errors so gross, I was accustomed to put to them three kinds of questions. 1. I asked them whether the body of one who was dreaming was dead or alive. 'It is alive,' they would tell me. 'Is it then its soul that makes it live,' I would reply to them; 'for, if it had left the body, the latter would be dead; and so it is not true that the soul quits the body during sleep.'

"2. 'Tell me,' I would say to them, 'is it with the eyes that we see the things which are represented to us in our dreams,—as, for example, an

chaſſe? Ce ne peut eſtre avec les yeux que nous voyons pour lors, me diſoient-ils: car durant le ſommeil nos yeux ſont fermez, & couverts de tenebres, ils ne voyent rien. C'eſt donc noſtre ame, leur repliquois-ie, qui nous fait voir pour lors, ce que nous voyons dans nos ſonges: & par conſequent il faut qu'elle nous ſoit preſente, & qu'elle ſoit dans noſtre corps lorſque nous dormons, de meſme que nos yeux [277] ſont à noſtre teſte, & dans leur place ordinaire, lorſque par leur moyen nous voyons les obiets qui ſe preſentent à nous durant le iour.

3. Ma troiſiéme interrogation eſtoit celle-cy. Si l'ame ſort du corps durant le ſommeil, où va-t-elle? va-t-elle en guerre dans le païs ennemy? va-t-elle à la chaſſe dans les foreſts? que fait-elle durant ſon abſence? avez-vous iamais trouvé à voſtre réveil, ou une chevelure de vos ennemis qu'elle ait miſe entre vos mains, & qu'elle vous euſt apportée de cette guerre? ou un ours ſur voſtre natte, qu'elle vous euſt tué à cette chaſſe pendant voſtre ſommeil. Souvent en meſme temps ie me vois & en France, au delà de la mer, & icy parmy vous: mon ame eſt-elle en meſme temps, & icy, & en France?

Ils n'avoient point de repartie à ces demandes, & ils demeuroient convaincus de leurs erreurs.

Il n'eſt pas ſi facile de leur faire comprendre la maniere dont ſe forment les Songes, & comme les images de ce que nous voyons par les ſens, s'impriment [278] dans noſtre imagination, & ſe repreſentent à noſtre eſprit pendant le ſommeil. I'ay tâché toutefois de leur expliquer ces choſes-là d'une maniere aſſez ſenſible, en comparant l'ame lorſqu'elle ſe ſouvient hors du ſommeil des choſes paſſées & éloignées,

enemy who will come and attack me, a friend whom I shall meet on my way, or a stag that I shall pursue in hunting?' 'It cannot be with the eyes that we see then,' they would say to me; 'for during sleep our eyes are closed and covered with darkness, and see nothing.' 'Then it is our soul,' I returned, 'which makes us see at such times what we see in our dreams; and consequently it must be present with us and must be in our body when we are sleeping, just as our eyes [277] are in our heads and in their ordinary places when, by their means, we see the objects that present themselves to us during the day.'

"3. My third question was this: 'If the soul leave the body during sleep, whither does it go? Does it go to war in the enemy's country? Does it go out hunting in the forests? What does it do during its absence? Have you ever found, at waking, either a scalp of one of your enemies which your soul has put in your hands, after bringing it to you from that war; or a bear on your mat, which it has killed for you in that hunting expedition, during your sleep? I often see myself at the same time in France, beyond the sea, and here among you. Is my soul at the same time both here and in France?'

"They had no answer to these questions and were left convicted of their errors.

"It is not so easy to make them understand the way in which Dreams are formed, and how the images of what we perceive through the senses are impressed [278] upon our imaginations, and are represented to our minds during sleep. I have, however, tried to explain these things to them in a manner that should be fairly intelligible, by comparing

avec elle-meſme, lorſqu'elle ſe les repreſente dans le ſommeil. Vous ſçavez bien, leur diſois-ie, que noſtre ame ſe reſſouvient durant le iour de ce qui s'eſt paſſé depuis long-temps, & dans les lieux fort éloignez de nous. N'eſt-il pas vray que preſentement elle vous repreſente le païs des Andaſtogués & des Outaoüaks, Quebec & Montreal, à ceux de vous autres qui y ont eſté comme ſi vous y eſtiez maintenant? Voſtre ame n'eſt pas ſortie hors de voſtre corps pour y aller, car vous eſtes encore en vie; & elle n'a point paſſé pour cela la grande Riviere, & n'a point fait aucun voyage. La meſme choſe arrive durant les ſonges de la nuit: Mais encore, leur diſois-ie, pourquoy la repreſentation des obiets qui ſe fait dans noſtre ame pendant le ſommeil, ſeroit-elle pluſtoſt le Maiſtre de nos vies, que l'image des [279] meſmes obiets qui ſe depeint dans la meſme ame hors le ſommeil? car ce qui s'appelle un ſouvenir durant le iour, on le nomme un ſonge pendant la nuit.

Ie leur demandois en ſuite ſi les enfans qui ſont encore dans le ventre de leur mere n'avoient pas quelqu'un qui fuſt Maiſtre de leur vie. Oüy, diſoient-ils- Or il n'eſt pas poſſible que ce ſoit le Songe, leur diſois-ie: car ils ne peuvent pas encore en avoir: en effet à quoy ſongeroient-ils? à des couſteaux? à des haches? à des eſpées, & à des choſes ſemblables? Ils n'en ont iamais veu. Ce n'eſt donc pas le Songe qui eſt le Maiſtre de leur vie avant leur naiſſance, ny meſme long temps apres qu'ils ſont venus au monde, puiſqu'ils ſont pluſieurs années avant que d'avoir aucun ſonge? il faut donc qu'ils ayent un autre Maiſtre de leur vie, & un autre Dieu que le Songe durant tout ce temps-là? Mais lors-

the soul, when it recalls past and distant events out of sleep, with itself when it represents these things to itself in sleep. 'You well know,' I said to them, 'that our souls remember, during the day, what has happened for a long time previously, and in places far distant from us. Is it not true that at this moment they represent the country of the Andastogués and that of the Outaouaks, or Quebec and Montreal, to those of you who have been there, as if you were there now? Your souls have not left your bodies to go to those places, for you are still alive; nor have they crossed the great River for this purpose, or made any journey whatever. The same thing occurs during the dreams of night. But still,' I said to them, 'why should the representation of objects which takes place in our souls during sleep be the Master of our lives, rather than the image of the [279] same objects which is depicted in the same soul out of sleep? For what is called a remembrance during the day, is named a dream during the night.'

"I used to ask them then whether the children that are still in their mothers' wombs had not some one who was the Master of their lives. 'Yes,' they would say. 'Now it is not possible that that should be Dreams,' said I to them; 'for they cannot yet have any. In fact, of what should they dream? Of knives, hatchets, javelins, and like objects? They have never seen any. Dreams, then, are not the Masters of their lives before their birth, nor even for a long time after they are come into the world, since they pass several years before having any. They must, therefore, have another Master of their lives, and some other God than Dreams, during all that time. But when they begin to dream for the first

qu'ils commencent de ſonger la premiere fois, leur ſonge ne peut faire en ſorte que celuy qui eſtoit auparavant le Maiſtre de leur vie, ceſſe de l'eſtre: ils ne ſçauroient le degrader, ny luy oſter cette qualité [280] & ce pouvoir qu'il avoit ſur cet enfant, avant qu'il euſt des ſonges. Il continuë donc de l'eſtre comme auparavant: & ainſi il eſt leur Maiſtre avant leur naiſſance, & quand ils ne ſongent pas encore: il eſt leur Maiſtre apres leur naiſſance, & quand ils ſongent: il l'eſt également au temps de leur ieuneſſe, & de leur vieilleſſe, & enfin iuſques à leur mort, & meſme apres leur mort: & ſçachez que ce Maiſtre dont le pouvoir eſt immuable & eternel, eſt le Dieu que nous adorons, qui nous recompenſe, ou qui nous punit ſelon nos merites. Ce n'eſt pas le ſonge, qui ſouvent comme vous experimentez tous les iours, ne vous ordonne que des choſes impies & déraiſonnables, & qui vous a trompé cent fois en voſtre vie. Ces Barbares montrent qu'ils ſont capables d'écouter la raiſon, & de penetrer ſes lumieres dans toute leur pureté: car quelques-uns des plus éclairez advoüent qu'ils eſtoient convaincus de ce que je leur diſois, & qu'ils revenoient de la vanité de leurs ſonges.

Les penſées de tous ces peuples ne les portent qu'à la chaſſe, ou à la guerre: [281] Ce ne ſont parmy eux que partis de vingt, de trente, de cinquante hommes; de cent, & quelque fois de deux cens; rarement ils vont iuſqu'à mille dans vne ſeule troupe: & ces brigades ſe partagent pour aller en queſte; les uns des hommes, & les autres des beſtes: ils font la guerre pluſtoſt en voleurs, qu'en ſoldats: & leurs expeditions ſe font plutoſt par des ſurpriſes, que par des iuſtes batailles. Ils mettent toute leur gloire à

time, their dreaming cannot so order matters that he who was previously the Master of their lives ceases to be so; they would not know how to degrade him or take from him that quality, [280] and that power which he had over them before they had any dreams. He continues, then, to be what he was before; and thus he is their Master before their birth, and when they do not yet dream; he is their Master after their birth, and when they dream; he is so equally in the time of their youth and in that of their old age; and, finally, until their deaths, and even after death. Know also that this Master, whose power is immovable and eternal, is the God whom we worship, who rewards us or punishes us according to our deserts. He is not the dream,— which often, as you learn by experience every day, demands from you naught but impious and unreasonable things, and has deceived you a hundred times in your lives.' These Barbarians show that they are capable of listening to reason, and of entering its light in all its purity; for some of the more enlightened ones acknowledge that they were convinced by what I said to them, and that they were recovering from the vain worship of their dreams.

" The ideas of all these tribes prompt them to the pursuit of nothing but hunting and warfare. [281] Among them are seen only parties of twenty, thirty, or fifty men,— of a hundred, and sometimes of two hundred; rarely do they go to the number of a thousand in a single band. These bands are divided, to go some in quest of men, and others of beasts; they make war more like highwaymen than like soldiers; and their expeditions are made rather by means of surprises than by regular battles. They

revenir accompagnez de captifs, d'hommes, de femmes & d'enfans: ou chargez des chevelures de ceux qu'ils ont tuez dans le combat.

Au reſte on peut dire qu'il n'y a rien de plus contraire à nos Miſſions, que les victoires qu'ils emportent ſur leurs ennemis, parce qu'elles les rendent inſolens, & qu'il n'eſt rien de plus ſouhaitable pour l'avancement du Chriſtianiſme en ce païs, que l'humiliation de ces eſprits qui ne reſpirent que le ſang & le carnage; qui font gloire de tuer & de brûler des hommes, & dont le cœur brutal & emportê à des oppoſitions ſi formelles au cœur doux & humble de Iesvs-Christ.

[282] Nous avons paſſé l'hyver dernier aſſez paiſiblement, & hors de la frayeur où nous iettent pour l'ordinaire les entrepriſes de Gandaſtogué, qui eſtant ennemy de cette Nation, avoit envoié dés l'automne un Ambaſſadeur avec trois colliers de pourcelaine, pour traiter de paix. Il a eſté iuſqu'au mois de Mars attendant toûjours réponſe pour s'en retourner. Mais ceux d'Onnontagué eſtant allez en guerre cét hyver vers Andaſtogué, & en ayant amené huit ou neuf priſonniers, en preſenterent deux aux Habitans d'Oiogoüen, avec quarante colliers, pour les porter à continuer la guerre contre l'Andaſtogué. En ſuite dequoy l'on caſſa la teſte à ce mal-heureux Ambaſſadeur, qu'on retenoit depuis cinq ou ſix mois, & qui croyoit eſtre à la veille de ſon depart. Son corps fut brûlé apres ſa mort, & un de ſes nepveux qui l'avoit accompagné, receut le meſme traitement de ces Barbares qui ne s'embaraſſent guere du droit des gens; & qui n'ont point de foy, qu'autant qu'il eſt de leur intereſt de la garder. Nous pouvons dire que nous

rest all their glory in coming home accompanied by captives,—men, women, and children,—or loaded with the scalps of those whom they have killed in combat.

"It may further be said that there is nothing more inimical to our Missions than the victories that these peoples gain over their enemies, because by these victories they are made insolent; while there is nothing more desirable for the advancement of Christianity in this country than the humiliation of these spirits,—breathing, as they do, only blood and carnage; making it their glory to kill and burn people; and their brutal and passionate hearts offering such positive opposition to the gentle and humble spirit of JESUS CHRIST.

[282] "We spent last winter in tolerable peace, and without the fear into which we are usually thrown by the enterprises of Gandastogué, who, being hostile to this Nation, had sent an Ambassador in the autumn, with three porcelain collars, to treat for peace. He waited until the month of March for an answer, in order that he might go back; but the men of Onnontagué had gone out on the war-path, last winter, toward Andastogué; they brought home eight or nine prisoners, of whom they presented two to the Inhabitants of Oiogouen, with forty collars, to induce them to continue the war against Andastogué. Consequently they broke this unlucky Ambassador's head, after they had detained him five or six months, when he thought that he was on the eve of his departure. His body was burned after his death; and one of his nephews, who had accompanied him, received the same treatment from these Barbarians,—who trouble themselves but little with international

ſommes parmy eux comme de perpetuelles [283] victimes, puis qu'il n'eſt point de iour où nous ne ſoyons en danger d'eſtre maſſacrez: Mais c'eſt auſſi ce qui fait le comble de noſtre ioye, & le motif de nos plus pures conſolations.

law, and do not keep faith except so far as it is to their interest to do so. We can say that in their midst we are like perpetual [283] victims, since there is not a day on which we are not in danger of being murdered; but it is that, too, which constitutes our crowning joy, and is the cause of our purest consolations."

## CHAPITRE IX.

### DE LA MISSION DE SAINT MICHEL À TSONNONTOÜEN.

LE Pere Fremin ſuperieur des Miſſions Iroquoiſes, a pris pour ſon partage le ſoin particulier de cette Miſſion de ſaint Michel qui a quatre Bourgs: l'un deſquels il a confié au Pere Garnier ſon compagnon, & s'eſt reſervé pour luy la conduite des trois autres. Nous ſçaurons l'eſtat de cette Miſſion par les lettres qu'il en a écrit au R. Pere le Mercier ſuperieur des Miſſions de la Nouvelle France.

#### LETTRE DU PERE FREMIN.

NOs Miſſions Iroquoiſes firent l'année derniere 1669. des progrez fort [284] conſiderables. Nous y commençâmes à preſcher l'Evangile à Tſonnontoüen, où il y a plus de monde que dans les quatres autres Nations d'Iroquois Inferieurs.

Lors que i'arivay icy ſur la fin de l'année 1668. i'y fus tres-bien receu: mais vne eſpece de contagion eſtant ſurvenuë en meſme temps, deſola à tel point tout le païs, que toute mon occupation fut de viſiter inceſſamment les cabanes, pour inſtruire & pour baptiſer les malades qui eſtoient à l'extremité. Il plût à Dieu de benir mes petits travaux, de ſorte qu'en peu de mois ie baptiſay plus de ſix vingt perſonnes, preſque toutes adultes, dont plus de quatre-vingt dix moururent un moment apres le Bapteſme. Mais comme i'eſtois ſeul, & que ie ne pouvois eſtre en

## CHAPTER IX.

OF THE MISSION OF SAINT MICHEL AT TSONNONTOUEN.

FATHER Fremin, superior of the Iroquois Missions, has taken for his share the especial charge of this Mission of saint Michel, which has four Villages, one of which he has entrusted to Father Garnier, his companion, reserving for himself the management of the three others. We shall learn the condition of this Mission from the letters which he has written about them to the Reverend Father le Mercier, superior of the Missions of New France.

### LETTER FROM FATHER FREMIN.

OUR Iroquois Missions made, during the past year, 1669, very considerable progress. [284] We began the preaching of the Gospel there at Tsonnontouen, where there are more people than in the four other Lower Iroquois Nations.

When I arrived here, toward the end of the year 1668, I was very well received; but a kind of contagion, supervening at the same time, ravaged the whole country to such an extent that my entire occupation was to visit the cabins constantly, for the purpose of instructing and baptizing the sick who were at the point of death. It pleased God to bless my little labors, so that in a few months I baptized more than six-score persons, nearly all adults, of whom more than ninety died immediately after Baptism.

meſme temps en pluſieurs lieux, plus de cent cinquante moururent en des cartiers fort éloignez d'icy, où ils eſtoiẽt occupez, les vns à la peſche, & les autres à la chaſſe.

Vne neceſſité ſi preſſante m'obligea de demander du ſecours, & de prier le Pere Garnier qui eſtoit à Onnontagué, de venir m'aider au plûtoſt; mais à ſon arrivée [285] le mal eſtoit déja ceſſé: ainſi n'ayant plus d'occupation aupres des malades, nous commencâmes d'annoncer l'Evangile à ce peuple, qui n'avoit iamais entendu parler de IESVS-CHRIST: & pour le faire avec plus de ſuccez en dïvers cartiers, le Pere Garnier prit le ſoin du Bourg nommé Gandachiragou, où en peu de temps il baſtit une Chapelle qui eſt tres-commode, & où l'on vient de tous coſtez à l'inſtruction.

Pour moy le vingt-ſeptiéme Septembre 1669. i'entray dans le Bourg qu'on nomme Gandougaraé. I'y fus receu avec toutes les marques d'une ioye publique. Il y avoit déja long-temps qu'on m'y attendoit avec impatience.

Ce Bourg eſt cõpoſé des débris de trois Nations differentes; qui ayant eſté autresfois détruites par l'Iroquois, furent obligées de ſe rendre à la diſcretion du vainqueur, & de venir s'établir dans ſon païs. La premiere Nation s'appelle Onnontioga; la ſeconde, les Neutres; & la troiſiéme les Hurons. Les deux premieres n'ont quaſi point veu d'Europeans, ny entendu iamais parler du vray Dieu. Pour [286] la troiſiéme, c'eſt comme un ramas de pluſieurs Bourgades des Hurons, qui ont tous eſté inſtruits dans la Foy, & dont pluſieurs ont eſté baptiſez par nos Peres, avant que cette Nation floriſſante fuſt deſtruite par les armes de l'Iroquois.

But as I was alone, and as I could not be in several places at the same time, more than a hundred and fifty died in places very far distant from here, where they were engaged, some in fishing and others in hunting.

So pressing a necessity obliged me to ask for aid, and to beg Father Garnier, who was at Onnontagué, to come and help me as soon as possible; but, when he arrived, [285] the distemper had already ceased. Accordingly, having no further occupation with the sick, we began to proclaim the Gospel to these people, who had never heard of JESUS CHRIST; and, in order to do it with the greater success in different places, Father Garnier took charge of the Village named Gandachiragou. There, in a short time, he built a Chapel, which is very convenient, and to which people come from all directions for instruction.

As for me, on the twenty-seventh of September, 1669, I entered the Village named Gandougaraé, where I was received with all the marks of public joy. For a long time I had been expected there with impatience.

This Village is composed of the remnants of three different Nations which were formerly overthrown by the Iroquois, obliged to surrender at the discretion of the conqueror, and to come and settle in his country. The first Nation is called Onnontioga, the second the Neutrals, and the third the Hurons.[2] The first two have seen scarcely any Europeans, nor have they ever heard of the true God. As for [286] the third, it is a sort of conglomerate of several Villages of the Hurons, all of whom were instructed in the Faith, and a number baptized by our Fathers,

Pendant qu'on me batiſſoit une Chapelle, ie commençay de viſiter les cabannes, pour connoiſtre le monde, & principalement pour chercher les brebis égarées de l'ancienne Egliſe des Hurons, & tâcher de les ramener au bercail de IESVS-CHRIST. Ces bonnes gens eſtoient ravis de me voir, & d'entendre parler de la Foy. Il n'eſtoit pas poſſible de ſatisfaire pleinement l'ardent deſir qu'ils en avoient. Les uns me diſoient que ce n'eſtoit pas aſſez de les faire prier Dieu, une fois par iour; les autres ſe pleignoient que i'employois trop peu de temps pour leur parler de Noſtre Seigneur & du Paradis; quelques-uns meſme me faiſoient comme des reproches de ce que ie leur en preferois d'autres, & que ie ne les viſitois que les derniers. Enfin ces pauvres ames eſtoient ſi affamées & alterées de la iuſtice & de [287] leur ſalut, que i'eus de la peine à les contenter, en leur faiſant eſperer que du moment que la Chapelle ſeroit achevée, ils y trouveroient tous de quoy ſatisfaire leurs bons deſirs.

Ma viſite eſtant achevée, ie trouuay environ quarante Chreſtiens adultes, qui avoient conſervé tout enſemble & la priere, & la Foy; qui n'avoient point de part aux deſordres du païs, & qui vivoient dans toute la pureté du Chriſtianiſme; & tout le reſte de la Nation Huronne me témoigna un ſi grand empreſſement pour le ſaint Baptême, & i'ay remarqué en eux une aſſiduité ſi exacte & ſi conſtante à la priere, publique & particuliere, que j'eſpere qu'ils ſeront tous de tres-bons Chreſtiens. Vne fidelité & une conſtance dans la Foy auſſi invincible que celle des Hurons de ce païs, ne ſervira-t-elle pas au iour du Iugement à condamner la lâcheté & la corruption des

before that flourishing Nation was overthrown by the arms of the Iroquois.

While my Chapel was being built, I began to visit the cabins, for the purpose of becoming acquainted with the people,—and, especially, that I might seek out the sheep that had strayed from the ancient Church of the Hurons, and try to lead them back again into the fold of JESUS CHRIST. These good people were delighted to see me, and to hear about the Faith; and it was impossible to satisfy fully their ardent desire in this direction. Some of them told me that it was not enough to have them pray to God once a day; others complained that I spent too little time in speaking to them about Our Lord and Paradise; and some even reproached me, as it were, with preferring others to them, and with only visiting them the last. In short, these poor souls did so hunger and thirst after righteousness and [287] their salvation, that I had difficulty in contenting them with the hope that, the moment the Chapel was completed, they would all find there the means to satisfy their pious desires.

When I had made my round of visits, I found that about forty adult Christians had preserved both the observance of prayer and the Faith, took no part in the immorality of the country, and lived in all the purity of Christianity. All the rest, too, of the Huron Nation showed me so great an eagerness for holy Baptism, and I observed in them so exact and constant assiduity in prayer, both public and private, that I hope that they all will be very good Christians. Will not so invincible a constancy in the Faith as that of the Hurons of this country serve, on the day of Judgment, to bring condemnation on the

Chreſtiens de l'Europe. Ces Barbares qui ne faiſoient que de naiſtre dans le Chriſtianiſme, lorſque les Iroquois les obligerent par la force de leurs armes de prendre party parmy [288] eux, ont neantmoins conſervé ſi long-temps la pureté de leur Foy, au milieu de la corruption d'un peuple abandonné à toutes ſortes de vices & de ſuperſtitions: & à peine eſtoient-ils imbus des premiers principes de la Religion Chreſtienne, qu'ils ſe virent tranſportez comme dans le ſejour des deſordres & des abominations; & cependant tout deſtitués qu'ils eſtoient de l'aſſiſtance de leurs Paſteurs, ſans avoir ny Predicateurs pour les fortifier dans la Foy, ny Confeſſeurs pour les reconcilier avec Dieu, ny aucun des ſecours exterieurs, dont l'Europe eſt ſi puiſſamment aſſiſtée; vivre avec une fidelité dans leurs prieres, une innocence dans leurs mœurs, une ardeur pour leur ſalut égale à celle des premiers Chreſtiens: n'eſt-ce pas dequoy confondre un iour la foibleſſe & l'infidelité de tant de Catholiques qui ſe corrompent & ſe perdent iuſques dans les ſources meſmes de la pureté & du ſalut?

Pour les Onnontioga, Tſonnontoüens & Neutres, comme ils n'ont point preſque veu d'Europeans, ny iamais entendu parler de la Foy, c'eſt dequoy occuper [289] tout le zele d'un Miſſionnaire, qui n'aura pas peu de peine à défricher & à cultiver une terre que le Demon poſſede depuis tant de ſiecles.

La Chapelle eſtant achevée, les Hurons y venoient prier Dieu avec une grande ferveur; & les Dimanches elle en eſtoit toute pleine. Ie leur diſois la ſainte Meſſe, & ils y aſſiſtoient avec un reſpect & une devotion qui me charmoit, & qui raviſſoit tout le Ciel. Le plus ancien me ſervoit de Catechiſte: &

laxity and corruption of the Christians of Europe? These Barbarians — who were only being born in Christianity when the Iroquois compelled them, by force of arms, to espouse their interests — [288] have nevertheless preserved the purity of their Faith all this time, in the midst of the corruption of a people abandoned to all sorts of vices and superstitions. Scarcely were they imbued with the first principles of the Christian Religion, when they saw themselves transported into the very abode as it were of disorderly habits and abominations. And yet,—although wholly deprived of the assistance of their Pastors, having neither Preachers to strengthen them in the Faith, nor Confessors to reconcile them with God, nor any of the external aids whereby Europe is so mightily succored,— that they should have lived in a fidelity to their prayers, an innocence in their morals, and an ardor for their salvation, equal to that of the first Christians — is not that enough to put to confusion, some day, the weakness and infidelity of so many Catholics, who are corrupted and ruined even at the very fountain-heads of purity and salvation?

As for the Onnontioga, Tsonnontouens, and Neutrals, as they have scarcely seen any Europeans, and have never heard of the Faith, there is work to engage [289] all the zeal of a Missionary, who will have no little difficulty in clearing and tilling a field that the Demon has occupied for so many centuries.

The Chapel being finished, the Hurons came to pray to God there with great fervor; and on Sundays it was quite filled by them. I said holy Mass for them, and they assisted with a respect and devotion that charmed me and delighted all Heaven. The eldest of these Christians served me as Cate-

comme il ſçavoit bien les prieres, il les prononçoit d'une voix haute & diſtincte, pour eſtre entendu & ſuiui de tous les autres, & cette ferveur des Hurons paſſa meſme iuſqu'à leurs enfans. On voyoit ces petits Sauvages engager ceux des autres Nations à les accompagner dans la Chapelle pour y prier avec eux. Ce qui obligeoit leurs peres & leurs meres de venir voir ce qu'ils y faiſoient, & de ſuivre quelquefois leur exemple, pour n'avoir pas la confuſion d'eſtre vaincus.

Ce que i'ay le plus admiré dans ceux des Hurons qui ſont Chreſtiens depuis pluſieurs années, c'eſt la profeſſion publique [290] qu'ils ont ſouvent faite de leur Foy: ce qui eſt plus difficile que l'on ne peut croire, parmy un peuple tout infidele & tout Barbare; ſans rougir de l'Evangile, ny craindre les inſultes & les mocqueries des Payens: & les autres Nations eſtoient ſi bien convaincuës de la fermeté qu'ils faiſoient paroiſtre dans leur Foy, qu'elles ne les appelloient plus que les Croyans & les Fideles; & deux entre tous les autres s'eſtoient acquis dans tout le païs une ſi haute reputation de vertu, que tout le monde avoit de la veneration pour eux.

L'vn ſe nomme Iacques Atondo, & l'autre François Teoronhiongo. Le premier eſt preſque dans une oraiſon continuelle, & ne parle ordinairement que de Dieu aux Chreſtiens & aux Infideles. Il eſt tres-exact à obſerver tous les Commandemens de Dieu. Si vous ſçaviez, leur dit-il, ce que c'eſt que la Priere, & combien elle eſt puiſſante pour nous rendre heureux, vous voudriez tous prier Dieu inceſſamment. Vous eſtes ſi ponctuels à faire tout ce que vos ſonges vous ordonnent; vous n'épargnez ny

chist; and, as he knew the prayers well, he pronounced them in a loud, clear voice, so as to be heard and followed by all the rest. This fervor of the Hurons passed even to their children, and these little Savages were seen persuading the children of the other Nations to accompany them into the Chapel, in order to pray with them there,—a proceeding which obliged their fathers and mothers to come and see what they were doing, and sometimes to follow their example, in order not to be put to confusion by being outdone.

What I have most admired in those Hurons who have been Christians for several years is the public profession [290] which they often made of their Faith, without blushing for the Gospel, or fearing the insults and mockery of the Pagans—a course which, among an entirely infidel and Barbarous people, is more difficult than can be believed. The other Nations were so well convinced of the firmness which they manifested in their Faith that they no longer called them by any other name than "the Believers" and "the Faithful;" and, among them all, two men had gained for themselves so high a reputation for virtue throughout the country, that every one felt a veneration for them.

The name of one is Jacques Atondo, and of the other François Teoronhiongo. The former lives in almost continual prayer, and ordinarily speaks only of God, to both Christians and Infidels. He is very exact in observing all of God's Commandments. "If you knew," he says to them, "what Prayer is, and how powerful it is in making you happy, you would all choose to pray to God without ceasing. You are so punctual in doing all that your dreams

feſtins, [291] ny preſens, ny depenſe aucune pour vous les rendre favorables, & pour en obtenir un heureux ſuccez dans la peſche, dans la chaſſe & dans la guerre, & pour pouvoir vivre long temps: & cependant vous voyez bien que vous eſtes dans la pauvreté & dans la miſere, que les maladies, & l'ennemy vous enleve tant de monde tous les iours. Pour moy, ie prie le Maiſtre du Ciel & de la terre, & le ſouverain Seigneur de nos vies, & il me donne une ſanté forte & vigoureuſe dans un âge fort avancé: ie prens ordinairement plus de poiſſon que vous n'en prenez, ie ſuis par ſa grace plus accommodé que vous n'eſtes; & ce qui me comble de ioye, eſt que quand ie viendray à mourir, i'eſpere que ie ſeray heureux durant toute une eternité; & vous autres vous ne ferez que changer les maux d'une vie miſerable en des tourmens & des feux eternels.

Le ſecond qui s'appelle François Tehoronhiongo, & qui a eſté autre fois hoſte du feu Pere le Moyne, c'eſt un vieillard d'une Foy éprouvée, & n'a iamais paſſé un ſeul iour depuis vingt ſept [292] ans ſans faire ſes prieres. Il a inſtruit dans la Foy ſa femme & ſes enfans, & a rendu ſa famille toute ſainte. Or comme il eſt ſçavant dans nos myſteres & qu'il ſçait quantité d'hiſtoires du Nouveau Teſtament, ſon plus grand plaiſir eſt d'en diſcourir en toutes rencontres, avec les Chreſtiens & les Payens: de ſorte que quand l'Evangile n'auroit iamais eſté publiée en ce païs par les Miſſionnaires, luy ſeul en avoit aſſez parlé pour iuſtifier au iour du Iugement la conduite de Dieu ſur le ſalut de tous les hommes.

Il m'a dit pluſieurs fois que depuis vingt ans qu'il avoit eſté ſeparé de nos Peres, il ne s'eſt quaſi paſſé

order you to do; you spare neither feasts [291] nor presents, nor any expense, to make them favorable to you, and obtain from them good success in fishing, hunting, and war, and long lives for yourselves; and yet you see clearly that you are in poverty and misery, and that diseases and the enemy sweep off so many of your people every day. As for me, I pray to the Master of Heaven and earth, the sovereign Lord of our lives, and he gives me strong and vigorous health at a very advanced age. I usually catch more fish than you do; I am, by his grace, more favored than you are; and what fills me with joy is that when I come to die, I hope to be happy throughout all eternity,— while you people, you will simply exchange the woes of a wretched life for the torments and fires of eternity."

The second, called François Tehoronhiongo, who was formerly the host of the late Father le Moyne, is an old man of tried Faith, and has never passed a single day during twenty-seven [292] years without saying his prayers. He has instructed his wife and children in the Faith, and has made his whole family pious. Now, as he is well versed in our doctrines, and knows many stories from the New Testament, his greatest pleasure is to talk about them on all occasions with Christians and with Pagans; so that if the Gospel had never been proclaimed in this country by the Missionaries, he alone would have said enough about it to justify God's conduct on the day of Judgment, concerning the salvation of all men.

He has told me several times that, during the twenty years that he was separated from our Fathers, he passed hardly a single day without

aucun iour, qu'il n'ait demandé inſtamment à Noſtre Seigneur la grace de ne pas mourir ſans s'eſtre auparavant confeſſé, & ſans avoir prié Dieu avec quelqu'un des Miſſionnaires. Ah mon Dieu, luy diſoit-il, vous avez tant d'indulgence pour moy, vous m'avez déja accordé tant de graces; me refuſerez-vous celle que ie vous demande preſentement? Seray-ie ſi malheureux que de mourir ſans me confeſſer? M'avez-vous appellé au Chriſtianiſme, [293] pour me laiſſer finir ma vie ſans participer à ſes ſaints myſteres? La fragilité de l'homme eſt ſi grande, & il a un penchant ſi naturel au peché, que i'ay grand ſuiet de craindre d'eſtre criminel devant vous, & digne d'une mort eternelle, & que me ſervira donc d'avoir eſté baptiſé, de vous avoir prié, ſi ie ſuis aſſez malheureux pour eſtre un iour damné? Non, non, mon Dieu, i'eſpere cette grace de voſtre bonté. Vous eſtes tout-puiſſant, quand vous le voudrez nos Peres viendront icy pour nous inſtruire: & i'eſpere de voſtre miſericorde que ie ne finiray pas ma vie, que ie n'aye eu le bien de recevoir les Sacremens. Ie ne doute point que des prieres ſi ſaintes n'ayent contribué beaucoup à l'eſtabliſſement de cette Miſſion. Lorſqu'il eût appris mon arrivée, la premiere choſe qu'il me dit fut, Enfin Dieu m'a exaucé, Confeſſé moy.

Vne autre fois que ie m'entretenois avec luy de ſes parens defunts; Pourquoy les regreterois-ie, me dit-il? ma mere eſt morte auſſi-toſt apres avoir receu le Baptême. Quaſi tous mes plus [294] proches ont rendu l'ame entre les mains des Peres qui les avoient fait Chreſtiens: ils ſont tous heureux en Paradis; & i'eſpere bien-toſt les aller trouver. Le plus grand deplaiſir que i'aye eu en ma vie, m'adjouſta-t il, en

earnestly beseeching Our Lord to grant that he might not die without having first confessed and prayed to God with some one of the Missionaries. "Ah, my God," he would say to him, "you have so much indulgence for me; you have already granted me so many favors! Will you refuse me that which I now ask of you? Shall I be so unfortunate as to die without confession? Have you called me to Christianity [293] to let me end my life without participating in its holy mysteries? So great is the frailty of man, and so natural a tendency has he to sin, that I have great cause to fear being criminal in your sight, and worthy of an eternal death; and then what will it avail me to have been baptized and to have prayed to you, if I am so unfortunate as one day to be damned? No, no, my God, I hope for this grace from your goodness. You are all-powerful; when it shall be your will, our Fathers will come here to instruct us; and I hope from your mercy that I shall not end my life until I have had the good fortune to receive the Sacraments." I doubt not that such holy prayers contributed much to the establishment of this Mission. When he had learned of my arrival, the first thing he said to me was, "At last God has heard my prayer; hear my Confession."

At another time, when I was talking with him about his deceased relatives, he said to me: "Why should I mourn them? My mother died immediately after receiving Baptism. Almost all my [294] nearest of kin expired in the arms of the Fathers who had made them Christians; they are all happy in Paradise, and I hope soon to go and find them. The greatest grief I have had in my life," he continued with a sigh, "is that one of my children

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ſoupirant: eſt qu'vn de mes enfans eſt mort depuis quelques années ſans pouvoir ſe confeſſer: il eſtoit âgé de trente-ans, il avoit aſſez mal veſcu, quelques peines que i'euſſe priſes pour le rendre homme de bien, il mépriſoit également la loy de Dieu & les avertiſſemens de ſon pere: & ce qui m'afflige cruellement, c'eſt qu'il eſt mort en ſi mauvais eſtat, ſans pouvoir ſe reconcilier avec Dieu par la Confeſſion. Ie n'ay plus maïntenant qu'un enfant au monde, qui eſt preſentement en guerre; ſi Dieu en diſpoſe, ie n'auray pas beaucoup de peine à m'en conſoler, puiſque tu l'as confeſſé avant ſon depart.

Ce que ie vas dire fera voir quelle idée nos Sauvages ont du Paradis, lorſqu'ils ne ſont pas encore tout à fait inſtruits de nos myſteres.

Ie baptiſay l'an paſſé une ieune femme [295] des plus conſiderables de Tſonnontoüen, qui mourut un iour apres ſon baptême. La mere ne pouvoit pas ſe conſoler de cette perte, car nos Barbares aiment extraordinairement leurs enfans: & comme ie tâchois de charmer ſa douleur en luy repreſentant le bonheur infini dont iouiſſoit dans le Ciel ſa fille; elle me dit aſſez naïvement: Tu ne la connoiſſois pas; elle eſtoit icy la Maiſtreſſe, & commandoit à plus de vingt eſclaves qui ſont encore avec moy: elle ne ſçavoit ce que c'eſtoit que d'aller à la foreſt pour en apporter du bois, ou à la Riviere pour y puiſſer de l'eau: elle ne pouvoit ſe donner le ſoin de tout ce qui regarde le ménage. Or je ne doute point qu'eſtant maintenãt ſeule de noſtre famille en Paradis, elle n'ait bien de la peine à s'y accouſtumer: car elle ſera obligée de faire elle meſme ſa cuiſine, d'aller au bois & à l'eau, de tout faire de ſes propres mains pour s'apreſter à

died some years ago without being able to make his confession. He was thirty years old and had lived a rather bad life; however hard I tried to make him a good man, he despised equally the law of God and the admonitions of his father; and what cruelly afflicts me is, that he died in so bad a condition without being able to make his peace with God by Confession. I have now only one child left in the world, and he is at present gone to war. If God take him from me, I shall console myself for the loss without very great difficulty, since thou didst hear his confession before his departure."

What I am going to relate will show what idea our Savages have of Paradise, when they are not yet thoroughly instructed in our mysteries.

Last year, I baptized a young woman [295] of the more influential class of Tsonnontouen, who died a day after her baptism. The mother could not be comforted for this loss, our Barbarians being extraordinarily fond of their children; and when I tried to soothe her sorrow by representing to her the infinite happiness which her daughter was enjoying in Heaven, she said to me with considerable naïveté: "Thou didst not know her. She was Mistress here and commanded more than twenty slaves, who are still with me; she knew not what it was to go to the forest to get wood, or to the River to draw water; she could not take upon herself the care of all that has to do with domestic duties. Now I have no doubt that, being at present the only one of our family in Paradise, she has great difficulty in getting used to it; for she will be obliged to do her own cooking, to go for wood and water, and to do everything with her own hands in the preparation of her

boire & à manger: en verité n'eſt-elle pas bien digne de compaſſion, de n'avoir perſonne qui la puiſſe ſervir en ce lieu là? tu vois icy une de mes eſclaves qui eſt malade; Ie te prie de la bien inſtruire, [296] & de la mettre dans le chemin du Ciel, afin qu'elle ne s'en écarte pas, & qu'elle aille demeurer avec ma fille pour la ſoulager dans toutes les affaires de ſon ménage. Ie me ſervy de cette occaſion, & de la ſimplicité de cette femme, pour inſtruire cette eſclave malade: Ie luy parlay, je la trouvay toute diſpoſée à m'écouter: Ie l'exhortay, je l'inſtruiſis, elle ouvrit les yeux à la verité, me demanda le Bapteſme, que je ne pû luy refuſer la croyant en danger de mourir. Mais Dieu en diſpoſa autrement; car ſa ſanté fut rétablie quelque temps aprés, & preſentement elle s'aquite des devoirs d'une bonne Chreſtienne. Ie m'appliquay en ſuitte a inſtruire la maiſtreſſe, & luy ayant inſenſiblement oſté l'idée baſſe & groſſiere qu'elle avoit du Paradis, pour luy former une image plus juſte & plus digne de cette ſupreme felicité; elle m'aſſura qu'il n'y avoit rien au monde qu'elle ne vouluſt faire pour y arriver; qu'elle eſtoit reſoluë d'aller joindre ſa fille pour demeurer éternellement avec elle dans ce ſejour bien-heureux; & depuis ce temps la elle a toûjours eu beaucoup de fidelité [297] pour la priere, & d'aſſiduité pour l'inſtruction: elle a meſme le ſoin de faire inſtruire & prier Dieu tous ſes eſclaves; & en elle ſeule on peut dire qu'on a gagné à Dieu plus de vingt perſonnes.

Depuis ſix mois que je ſuis icy, j'ay baptiſay vingt ou vingt-cinq Sauvages, il y en a encore dix ou douze Adultes, qui ſe diſpoſent à ce Sacrement.

Comme on n'a eu icy depuis long-temps de recolte

food and drink. Indeed, is she not to be greatly pitied at not having any one who can serve her in that place? Thou seest here one of my slaves, who is ill; I pray thee instruct her well [296] and put her on the road to Heaven, that she may not stray from it, and that she may go and live with my daughter, to help her in all her domestic affairs." I availed myself of this opportunity, and of that woman's simplicity, to instruct the sick slave. I spoke to her and found her quite inclined to listen to me. I exhorted and instructed her, and she opened her eyes to the truth, asking me for Baptism,—which I could not refuse her, as I believed that she was in danger of dying. But God ordered otherwise; for her health was restored some time afterward, and at present she fulfills the duties of a good Christian. I applied myself then to the instruction of the mistress, and, after I had gradually freed her of the low, material conception that she entertained of Paradise, in order to form in her a more correct and worthy image of that supreme happiness, she assured me that there was nothing in the world she would not do to attain it; and that she was resolved to go and join her daughter, in order to dwell forever with her in that blessed abode. Since then, she has always shown great fidelity [297] in prayer and assiduity in receiving instruction; she even takes care to have all her slaves instructed, and to make them pray to God; and through her alone, it can be said, more than twenty persons have been brought to God.

During the six months that I have spent here, I have baptized twenty or twenty-five Savages, and there are ten or twelve more Adults who are preparing themselves for this Sacrament.

de noix plus abondante que celle de cette année; la ioye de tout ce peuple eſt ſi grande que l'on ne voit par tout que des ieux, des danſes & des feſtins; qui ſouvent vont iuſqu'à la debauche; quoy qu'ils n'ayent pour tout aſſaiſonnement que de l'huile: mais ce qui ma extremement conſolé, eſt que parmy tous ces deſordres, il n'y a eu que deux Chreſtiens qui ayent eſté aſſez lâches pour ſe laiſſer aller aux ſollicitations des Iongleurs, qui les preſſoient de faire faire un certain banquet ſuper[ſ]titieux, où tous ceux qui danſent iettent des cendres chaudes ſur le malade, & croyent que c'eſt un remede ſouverain pour ſon mal.

Les Iroquois n'ont à parler proprement, [298] qu'une ſeule Divinité, qui eſt le ſonge, ils luy rendent leurs ſoûmiſſions & ſuivent tous ſes ordres avec la derniere exactitude. Les Tſonnontoüens y ſont beaucoup plus attachez que tous les autres: leur Religion ſur ce ſuiet va iuſqu'au ſcrupule; quoy que ce ſoit qu'ils ayent crû faire en reſvant, ils ſe croyent abſolument obligez de l'executer au pluſtoſt. Les autres nations ſe contentent d'obſerver ceux de leurs ſonges qui ſont les plus conſiderables: mais celle-cy qui paſſe pour vivre plus religieuſement que ſes voiſins, ſe croiroit coupable d'un grand crime ſi elle en omettoit un ſeul. Le peuple ne penſe qu'à cela; il ne s'entretient point d'autre choſe; toutes leurs cabanes ſont remplies de leurs ſonges. Ils n'épargnent ny peine, ny diligence aucune pour luy témoigner leur attachement, & leur folie ſur ce point va iuſqu'à un tel excez, qu'on auroit de la peine à l'imaginer. Celuy qui a ſongé durant la nuit qu'il ſe baignoit, des qu'il eſt levé court auſſi toſt, & tout nud, à pluſieurs cabanes: en chacune deſquelles il ſe fait ietter

As for a long time there has not been here a more abundant crop of nuts than that of the present year, the joy of this whole people is so great that one sees everywhere only games, dances, and feasts which often reach the point of debauchery, although for seasoning they have nothing but oil. But what has afforded me extreme consolation is that, amid all these disorders, there have been only two Christians who were so lax as to allow themselves to yield to the solicitations of the Jugglers, who urged them to have a certain superstitious feast held, in which all those who dance throw warm ashes on the sick person, believing this to be a sovereign remedy for his ailment.

The Iroquois have, properly speaking, [298] only a single Divinity — the dream. To it they render their submission, and follow all its orders with the utmost exactness. The Tsonnontouens are more attached to this superstition than any of the others; their Religion in this respect becomes even a matter of scruple: whatever it be that they think they have done in their dreams, they believe themselves absolutely obliged to execute at the earliest moment. The other nations content themselves with observing those of their dreams which are the most important; but this people, which has the reputation of living more religiously than its neighbors, would think itself guilty of a great crime if it failed in its observance of a single dream. The people think only of that, they talk about nothing else, and all their cabins are filled with their dreams. They spare no pains, no industry, to show their attachment thereto, and their folly in this particular goes to such an excess as would be hard to imagine.

ſur le corps une chaudiere [299] pleine d'eau, quelque grand froid qu'il faſſe. Vn autre qui aura reſvé qu'on le menoit captif, & qu'on le brûloit tout vif; ſe fait lier dés le lendemain & brûler comme un captif; ſe perſuadant qu'ayant ſatisfait de la ſorte à ſon ſonge, cette fidelité détournera de deſſus luy la peine & l'infamie de la captivité, & de la mort, qu'il doit ſelon ce qu'il en a appris de ſa Divinité, ſouffrir chez ſes ennemis. Il s'en eſt veu qui ont eſté iuſqu'à Quebec, & qui ont fait cent cinquante lieuës, pour avoir un chien qu'ils avoient ſongé qu'ils y achetoient: & de là il eſt aiſé de iuger en quel peril nous ſommes tous les iours parmi des gens qui nous caſſeront la teſte de ſang froid, s'ils ont reſvé qu'ils le faiſoient, & comme pour peu qu'un Barbare ſoit choqué d'une perſonne, il eſt aiſé que ſon imagination échaufée ne luy repreſente en ſonge qu'il ſe venge de celuy qui l'aura offenſé. Nous devons nous enviſager icy comme des victimes qu'on conduit à tous momens au ſuplice, & qu'on fait mourir cent fois par l'image continuelle de la mort: en quoy certes nous nous eſtimons heureux, [300] puiſque nous ſommes ſi proches du martyre.

Les femmes infidelles par une inclination qui eſt comme naturelle à ce ſexe, ſont les plus Religieuſes à obſerver leurs ſonges, & à ſuivre les ordres de cét Idole. Il eſt vray que le culte que ce peuple luy rend pourroit pluſtoſt paſſer pour une ſuperſtition, que pour une Idolatrie formée, parce qu'ils n'adorent pas le ſonge, & ne luy font aucun ſacrifice. Ils croient avec une experience ſeure & infaillible, que quand ils ont reſvé quelque choſe, & qu'ils ont manqué de l'executer, il leur arrive touſiours un malheur

He who has dreamed during the night that he was bathing, runs immediately, as soon as he rises, all naked, to several cabins, in each of which he has a kettleful of water thrown over his body, [299] however cold the weather may be. Another who has dreamed that he was taken prisoner and burned alive, has himself bound and burned like a captive on the next day, being persuaded that by thus satisfying his dream, this fidelity will avert from him the pain and infamy of captivity and death,—which, according to what he has learned from his Divinity, he is otherwise bound to suffer among his enemies. Some have been known to go as far as Quebec, traveling a hundred and fifty leagues, for the sake of getting a dog, that they had dreamed of buying there. From this it is easy to judge in what peril we are every day, among people who will murder us in cold blood if they have dreamed of doing so; and how slight needs to be an offense that a Barbarian has received from some one, to enable his heated imagination to represent to him in a dream that he takes revenge on the offender. We have to regard ourselves here as victims who are every moment being led to torture, and are made to die a hundred times by the ever-present image of death—wherein, in truth, we deem ourselves happy, [300] since we are so near to martyrdom.

By an inclination natural to their sex, the infidel women are the most Religious in observing their dreams, and in following that Idol's orders. It is true the worship paid to it by this people might pass rather for a superstition than for a full-fledged Idolatry, because they do not worship their dream or offer it any sacrifice. They believe, from a sure and

qui eſtoit myſterieuſement exprimé dans le ſonge. I'ay remarqué meſme que la pluſpart de ces Barbares ſe mettoient fort peu en peine d'obeïr à leurs ſonges, lorſqu'ils eſtoient en ſanté; mais auſſi du moment qu'ils avoient le moindre mal, ils ſont convaincus qu'il n'y a point de remede plus ſouverain pour le guerir & pour leur ſauver la vie, que de faire tout ce qu'ils ont reſvé. Les Iongleurs qui ſont comme les Preſtres de leur Divinité, ne contribuent pas peu à les entretenir [301] dans cette ſuperſtition: car comme ils ſont touſiours appellez pour expliquer les Songes, & qu'ils ſçavent admirablement bien les tourner à leur profit, ils vivent & s'enrichiſſent de la credulité de ces pauvres gens, qui n'épargnent rien, ſur tout lors qu'ils ſont malades, pour faire ce que le Iongleur aura dit que le ſonge leur ordonnoit.

C'eſt là le plus grand obſtacle que ces peuples ayent à la foy, & l'on peut dire que c'eſt l'écueil du Chriſtianiſme: car pour l'yvrognerie, bien qu'ils y ſoient furieuſement adonnez, cependant les femmes & les vieillards ne s'abandonnent pas à cet excez. On peut eſperer que leur exemple, & le zele des Miſſionnaires modereront l'emportement d'une ieuneſſe guerriere, qui ne reſpire que le ſang & l'eau de vie.

Pour deſtruire la ſuperſtition du ſonge, ie ne voy point de remede plus efficace que de leur faire voir clairement & par induction, comme la fidelité qu'une infinité de gens qu'ils connoiſſent ont apportée à obſerver leurs Songes, ne les a pas pû ſauver, ou de la mort, ou de la [302] captivité, ou de la deſtruction meſme entiere de leur Nation. Cette conſideration dont ie me ſuis ſervy en ce païs, pour les détromper,

infallible experience, that, when they have dreamed something and have failed to perform it, there always befalls them a misfortune which was mysteriously expressed in the dream. I have even noted that the majority of these Barbarians put themselves to very little trouble to obey their dreams when they are in health; but, the moment they have the least ailment, they are convinced there is no more sovereign cure for it and for the saving of their lives, than to perform all that they have dreamed. The Jugglers — who are, as it were, the Priests of their Divinity — contribute not a little toward keeping them [301] in this superstition; for as they are always summoned to explain the Dreams, and as they know admirably how to turn them to their own profit, they live and grow rich on the credulity of these poor people, who spare nothing — above all, when they are sick — to carry out what the Juggler has told them the dream orders them to do.

This is the greatest obstacle that these peoples have to the faith, and it may be said to be the stumbling-block of Christianity; for, as to drunkenness, although they are madly addicted to it, yet the women and the old men are not given to this intemperance. It may be hoped that their example and the zeal of the Missionaries will temper the hotheadedness of a warlike youth who breathe only blood and brandy.

To overthrow the dream-superstition, I see no remedy more efficacious than to make them see clearly and by induction how the fidelity practiced in the observance of their Dreams by a great number of people whom they know has not been able to save them from either death or [302] captivity, or even

a fait ouvrir les yeux a pluſieurs, & les a portez a deteſter tout enſemble & la vaine ſuperſtition du ſonge, & la mauvaiſe foy du Iongleur.

L'on peut dire neantmoins en general, qu'il n'y a point de moyen plus efficace pour aſſuiettir les Iroquois à la Foy, que de dompter leur orgueil par la voye des armes, & que tant qu'ils craindront celles des François, ils n'apporteront guere d'obſtacle à leur converſion.

Dieu n'a pas ſeulement ſes Predeſtinez parmy les Iroquois, où il y a des Miſſionnaires; mais il permet qu'ils aillent porter la guerre iuſque dans les cartiers les plus éloignez, & qu'ils en amenent des captifs pour leur faire trouver la liberté ſaïnte des enfans de Dieu, & en ſuite le Paradis, dans les priſons & les feux de l'Iroquois. C'eſt enquoy nous adorons icy tous les iours la conduite ſecrette & merveilleuſe de la Providence divine ſur ſes Eleuz.

Deux captifs de Gandaſtogué amenez [303] icy pour y eſtre brûlez ſelon la couſtume; le premier s'eſtant fait inſtruire, & m'ayant donné toutes les marques d'une ſainte diſpoſition pour recevoir le Bapteſme, ie [le] luy conferay: & aprés quinze heures de tourmens épouventables qu'il endura avec une conſtance & une reſignation toute Chreſtienne, laiſſa la terre pour aller au Ciel. Le ſecond d'abord ne m'ayant pas voulu écouter, & m'ayant meſme rebuté pluſieurs fois; enfin ie fus obligé de le laiſſer, pour luy donner le loïſir de faire reflexion ſur ce que ie luy avois dit du Paradis & de l'Enfer: mais peu de temps aprés il me rapella de luy-meſme, me diſant que c'eſtoit tout de bon qu'il vouloit obeïr à Dieu, & ſe ſauver. Ie le baptiſay aprés luy avoir donné les

from the entire destruction of their Nation. This consideration, which I have turned to account in this country for undeceiving them, has opened the eyes of many, and has caused them to detest at the same time the vain dream-superstition and the Juggler's bad faith.

Still, it may be said in general, there is no means more efficacious for bringing the Iroquois into subjection to the Faith than to humble their pride by force of arms; and, as long as they shall fear those of the French, they will offer scarcely any obstacle to their conversion.

God has his Predestined ones, not only among the Iroquois, where there are Missionaries, but he also permits the Iroquois to go and carry war even to the most distant regions, and to lead home captives, in order to make them find, in the prisons and fires of the Iroquois, the holy liberty of the children of God, and afterward Paradise. It is therein that we adore here every day the mysterious and wonderful Providence of God over his Elect.

Two captives from Gandastogué were brought [303] here to be burned, according to custom; and, after the first had had himself instructed and had given me all the signs of a holy disposition to receive Baptism, I conferred it upon him. At the end of fifteen hours of frightful torments, which he bore with a constancy and resignation wholly Christian, he left the earth to go to Heaven. The second was at first unwilling to listen to me, and even repulsed me several times, so that finally I was forced to leave him and give him leisure to reflect on what I had told him of Paradise and Hell; but, a short time afterward, he recalled me of his own accord, and told

inſtructions neceſſaires, & aprés qu'il m'euſt fait paroiſtre que la foy operoit veritablement dans ſon cœur. Auſſi toſt on le conduit au lieu du ſuplice, & depuis cet heureux moment de ſa converſion, iuſqu'au dernier ſoupir de ſa vie, il chanta toûiours avec un courage invincible, bruſlez mon corps tant que vous voudrez, mettez [304] le en pieces, ce tourment paſſera bien toſt, aprés quoy i'iray au Ciel. I'iray au Ciel, & i'y feray eternellement heureux. Mais il prononçoit ces parolles avec tant de foy & tant de ferveur, qu'un de nos bons Chreſtiens qui le voioit bruſler, & qui ne ſçavoit pas que ie l'avois inſtruit & baptiſé; diſoit à ceux qui y aſſiſtoient avec luy, Ce Captif a veritablement la foy, il faut aſſurement qu'il ayt eſté inſtruit par quelqu'un de nos Peres qui ſeront à Gandaſtogué.

C'eſt ainſi que Dieu r'aſſemble ſes Predeſtinez de toutes les parties du monde.

Vne femme qui avoit eſté priſe en un païs fort éloigné, quelques iours aprés qu'elle fut arrivée icy, tomba dans une dangereuſe maladie. Ie me tranſporte auſſi toſt à la cabane où elle eſtoit pour tâcher de l'inſtruire; mais elle n'entendoit pas, parce que i'ignorois la langue de ſon pais, & que ie ne pouvois trouver d'interprete pour luy parler: ie voyois cependant qu'elle baiſſoit toûjours, & qu'elle alloit entrer dans l'agonie: ce fut pour lors que mon cœur fut ſerré de [305] douleur de voir perdre une pauvre ame que Dieu avoit conduite de ſi loin à l'entrée du Paradis. Eſtant donc ſorti de la cabane tout penetré d'amertume & de deplaiſir, ie me mis en priere, & ie recommanday à Dieu le ſalut de cette ame avec toute la ferveur qui me fut poſſible: i'emploiay pour ce

me that he really wished to obey God and be saved. I baptized him, after giving him the necessary instruction, and after he had made evident to me that faith was truly at work in his heart. Straightway he was led to the place of torture, and from that happy moment of his conversion until the last breath of his life, he sang continually, with an invincible courage: "Burn my body as much as you will; tear [304] it in pieces; this torment will soon pass, after which I shall go to Heaven. I shall go to Heaven and be forever happy there." But he pronounced these words with so much faith and fervor that one of our good Christians, who saw him burned, and did not know that I had instructed and baptized him, said to the bystanders with him: "This Captive surely has the faith; he certainly must have been instructed by some one of our Fathers who must be at Gandastogué."

It is thus that God gathers together his Predestined ones from all parts of the world.

A woman who had been captured in a far distant country was seized, some days after her arrival here, with a dangerous illness. I repaired at once to the cabin where she was, to try to instruct her; but she did not understand, because I did not know the language of her country and could find no interpreter to speak to her. Yet I saw that she was constantly sinking, and was about to fall into the death agony. Then it was that my heart was wrung with [305] anguish at seeing a poor soul lost whom God had led from so far a land to the gates of Paradise. Having, then, left the cabin, quite filled with bitterness and sorrow, I resorted to prayer; and commended to God the salvation of that soul, with all the fervor of which

meſme ſuiet le credit de la ſainte Vierge & de tous les Saints; enfin aprés avoir long temps ſollicité la miſericorde de Noſtre Seigneur en faveur de cette femme, ie me ſentis fortement inſpiré de retourner à ſa cabane, & de la recommander à ſon bon Ange. A peine eus-je fait l'un & l'autre, que i'y voy entrer deux femmes que ie ne connoiſſois point, & qui n'eſtoient pas du Bourg où ie demeurois; l'une & l'autre s'eſtant approchées de la malade, luy font cent careſſes, l'aſſurent qu'elles eſtoient venuës la conſoler, & qu'elles ne l'abandonneroient point. Vne rencontre ſi heureuſe & ſi inopinée me ſurprit à tel point, que ie crûs que c'eſtoit deux Anges que Dieu avoit envoyés du Ciel pour donner lieu d'inſtruire & de baptiſer cette pauvre femme. Ie leur demande ſi [306] elles veulent bien me ſervir d'interpretes pour procurer à la malade qui alloit expirer, un bon-heur eternel. Elles s'offrent toutes deux à luy rendre ce bon office. Ie leur explique les myſteres de noſtre foy: elles luy repetent toutes mes parolles en ſa langue; avec une netteté, & meſme une onction qui éclairoit l'eſprit de la malade, & touchoit en meſme temps ſon cœur. I'eſtois ravi du zele & de l'ardeur avec laquelle ces bonnes catechiſtes travailloient à l'inſtruction de cette Payenne: elles l'exhortoient & la preſſoient d'ouvrir au pluſtoſt les yeux à la verité, par ce qu'il ne luy reſtoit plus que fort peu de temps à vivre: Elles luy montroient le Ciel ouvert, & preſt à la recevoir; ne ſe contentant pas d'eſtre de fideles interpretes de mes parolles, elles y adioûtoient meſme des motifs & des raiſons qui obligerent enfin cette pauvre femme, qui ne pouvoit quaſi plus parler, de faire un dernier effort pour ſon

I was capable, using the intercession of the blessed Virgin and of all the Saints to this same end. At length, after spending a long time in imploring the mercy of Our Lord on behalf of this woman, I felt strongly inspired to return to her cabin and commend her to her good Angel. Scarcely had I executed this purpose when I saw enter the hut two women whom I did not know, and who were not of the Village where I was living. They both approached the sick woman, bestowed on her a hundred caresses, and assured her they had come to console her and would never forsake her. So fortunate and unexpected an occurrence surprised me to such a degree that I thought that these were two Angels, whom God had sent from Heaven to make possible the instruction and baptism of that poor woman. I asked them if [306] they would have the kindness to act as my interpreters in procuring everlasting happiness for the sick woman who was at death's door. They both offered to render her this good office. I explained to them the mysteries of our faith, and they repeated all my words to her with a clearness, and even an unction, which enlightened the sick woman's mind, and at the same time touched her heart. I was charmed with the zeal and ardor with which these good catechists worked at the instruction of this Pagan woman, exhorting and urging her to open her eyes to the truth without delay, because there was left her only a very little time to live. They showed her Heaven open and ready to receive her, and, not content with being faithful interpreters of my words, they even added to them incentives and reasons which at length obliged this poor woman, who was scarcely able to utter another word,

ſalut. Elle me fait donc approcher de ſon lit, & me donne à connoiſtre que Dieu venoit de l'inſtruire luy-meſme, & qu'il avoit en peu de temps operé en elle de [307] grandes choſes. Ie la baptiſay auſſitoſt la voyant ſi bien diſpoſée, & quelques momens apres elle expira, pour aller poſſeder au Ciel une gloire eternelle.

N'eſt-ce pas là un miracle de la bonté de Dieu; & ne ſommes nous pas trop heureux qu'il veuille bien ſe ſervir de nous pour eſtre les inſtrumens de ſes miſericordes.

Avant que finir cette Relation de nos miſſions Iroquoiſes, ie mettray ici comme en forme de Iournal ce qui me reſte à dire de l'eſtat où elles ſont preſentement, & de ce qu'on a fait icy cette année.

Comme il n'y avoit plus de malades à Tſonnontoüen, ie me mis en chemin pour aller à Onnontagué, où tous les Miſſionnaires de ce païs devoient ſe rendre, pour y conferer enſemble ſur les moyens de travailler efficacement au ſalut de ces peuples; & de ſurmonter tous les obſtacles qu'on trouvoit à leur converſion.

Le dixiéme d'Aouſt 1669. i'eus le bon-heur d'embraſſer le Pere de Carheil à Oiogoüen, d'où i'écrivis à ceux de nos [308] Peres qui ſont chez les Iroquois, de ſe rendre à Onnontagué ſur la fin du mois où nous eſtions: i'eus le loiſir en attendant, de m'arreſter quelques iours dans cette Miſſion là, où ie fus témoin de la foy & de la vertu des anciens Chreſtiens, que le feu Pere Menard avoit autre fois baptiſez pluſieurs infideles, meſme n'avoient pas encore oublié les prieres qu'il leur avoit appriſes. Enfin tout ce que ie vis dans cette nouvelle Egliſe me donna une conſolation tres-grande, & une forte eſperance de la

to make a last effort for her salvation. She accordingly made me approach her bed, and gave me to understand that God himself had just instructed her, and that he had wrought [307] great things in her in a short time. I baptized her immediately, seeing her so well prepared; and some moments later she expired, to go and possess eternal glory in Heaven.

Is not that a miracle of God's goodness, and are we not too happy that he is pleased to avail himself of us to be the instruments of his mercy?

Before finishing this Relation of our Iroquois missions, I will put here, as in the form of a Journal, what remains for me to say about the condition in which they are at present, and what has been done here this year.

As there were no more sick persons at Tsonnontouen, I set out to go to Onnontagué, whither all the Missionaries of this country were expected to repair for the purpose of conferring together there on the means of working effectively for the salvation of these tribes, and of overcoming all the obstacles to their conversion that were encountered.

On the tenth of August, 1669, I had the happiness to embrace Father de Carheil at Oiogouen, whence I wrote to those of our [308] Fathers who are among the Iroquois, to repair to Onnontagué toward the end of the current month. Meanwhile, I had leisure to pause for some days at that Mission, where I was witness to the faith and virtue of the old Christians whom the late Father Menard had formerly baptized; several infidels, even, had not yet forgotten the prayers which he had taught them. In fine, all that I saw in that new Church gave me very great consolation, and a strong hope for the total conversion of

converſion totale de ce païs. Le Pere de Carheil y eſt fort aimé; perſonne n'eſt oppoſé à la foy; pluſieurs anciens viennent prier Dieu à ſa petite Chapelle; il en fait faire une autre qui ſera plus vaſte & plus commode, & qui s'achevera dans deux mois. Ie croy qu'à lors on y viendra en foule pour prier Dieu. C'eſt René ſon Compagnon qui en eſt l'entrepreneur & l'executeur tout enſemble: elle n'aura rien de ſemblable aux cabannes des Barbares, ſinon la couverture d'écorces: tout le reſte à cela prés, reſſemble à une maiſon comme on les baſtit en France. On [309] a pratiqué derriere l'Autel une petite chambre. Dans tout le Bourg on ne parle que de l'adreſſe de René. Il donne pluſieurs medecines qu'il fait luy-meſme ſur le lieu: il penſe toute ſorte de playes, & les guerrit: il traite tous les malades. Pluſieurs Goiogoüen m'ont dit qu'ils ſeroient tous morts ſans luy. On ne peut pas croire à quel point il eſt aimé de tous les Sauvages. Pleuſt à Dieu qu'en chaque Miſſion nous y puiſſions avoir un homme qui luy fuſt ſemblable.

Le vingtiéme Aouſt nous arrivaſmes le Pere de Carheil & moy à Onnontagué, où en attendant le Pere Bruyas qui eſt à Onneiout, & le Pere Pierron qui eſt à Agnié, i'eus le loiſir de conſiderer les reſtes de noſtre ancienne Miſſion: & tout m'y paroiſt dans le meſme eſtat où elle eſtoit lorſque nous la quittaſmes en l'année mil ſix cents cinquante huit; hors que les Onnontagué ont eſté beaucoup humiliez depuis peu par les Gandaſtogué: car preſque tous leurs braves ſont morts à la guerre. Ils nous parlent avec bien plus de douceur, ils [310] ſont tout autrement traitables qu'ils n'eſtoient auparavant. Il y a

this country. Father de Carheil is greatly loved there; no one is opposed to the faith; several elders come to his little Chapel to pray to God; and he is having another built, which will be larger and more convenient, and will be completed in two months. I believe that then they will come to it in crowds to pray to God. It is René, his Companion, who is at once its contractor and builder. It will resemble the cabins of the Barbarians in nothing but the bark roof; all the rest after that, is like such a house as is built in France. [309] Behind the Altar a little room has been contrived. In all the Village they talk about nothing but René's skill. He gives a number of medicines, which he himself manufactures in that place; he dresses all kinds of wounds and cures them; and he treats all the sick. Several people of Goiogouen told me they would have all died without him. It passes belief to what degree he is loved by all the Savages. Would to God we might have a man like him in every Mission!

On the twentieth of August, Father de Carheil and I arrived at Onnontagué, where — while waiting for Father Bruyas, who is at Onneiout, and for Father Pierron, who is at Agnié — I had leisure to consider the remains of our old Mission. Everything there appears to me to be in the same condition in which it was when we left it in the year sixteen hundred and fifty-eight, except that the Onnontagué have been much humbled of late by the Gandastogué; for nearly all their braves perished in the war. They speak to us with much more gentleness and [310] are far more tractable than they formerly were. There is a Church of Christians of long standing, numbering about forty persons, who

une Egliſe d'anciens Chreſtiens, dont le nombre eſt d'environ quarante perſonnes qui vivent bien: pluſieurs ſe font inſtruire. GarakonKié nous aime veritablement. Le Prince & l'Orateur me viſiterent avec toute la civilité imaginable, & nous firent cent honneſtetés.

Le vingt-ſixiéme Aouſt les Peres Bruyas & Pierron arriverent icy, & nous euſmes la conſolation de nous voir ſix enſemble, pour deliberer de toutes choſes durant ſix iours que nous concertâmes les biais qu'il falloit prendre pour reüſſir dans nos Miſſions, & les moyens de lever tous les obſtacles qui s'oppoſoient à l'eſtabliſſement de la Foy dans le païs des Iroquois.

Comme nous eſtions preſts de nous ſeparer, voicy qu'vn Iroquois deputé de Monſieur le Gouverneur arrivé icy de Montreal, avec des colliers de pourcelaine, & des Lettres de Voſtre Reverence & du Pere Chaumonot, par leſquelles nous apprenons que les François ont maſſacré vers Montreal ſept [311] Onneiout, avec un des plus conſiderables de Tſonnontoüen. Cette nouvelle altera terriblement toute cette Nation. On tient conſeil auſſi-toſt pour deliberer de ce qu'on avoit à faire, où nous y fuſmes appellez. Le deputé raconte aſſez froidement tout ce qui s'eſt paſſé: il oſe bien meſme changer les colliers, prenant le plus beau de cinq mille grains de pourcelaine toute noire, qu'il deſtine pour ſa Nation, & ne donnant aux Tſonnontoüen que celuy qui eſtoit le moins precieux. Mais comme la Lettre du Pere Chaumonot nous inſtruiſoit de toutes choſes, nous y oppoſâmes fortement, & nous l'obligeons enfin de ne rien innover de ce qu'il avoit dans ſes inſtructions. GarakonKié ayant rencontré un de Tſonnontoüen dans le Bourg,

are living good lives; and many are receiving instruction. Garakonkié loves us truly. The Prince and the Orator visited me, with all the civility imaginable, and paid us a hundred courtesies.

On the twenty-sixth of August, Fathers Bruyas and Pierron arrived here; and we had the consolation of seeing six of us together, to deliberate on all matters for six days. During that time, we concerted the measures necessary for adoption in order to succeed in our Missions, and the means to remove all the obstacles which were acting as a check to the establishment of the Faith in the country of the Iroquois.

When we were ready to separate, there came an Iroquois envoy from Montreal, from Monsieur the Governor, with porcelain collars. He also brought Letters from Your Reverence and from Father Chaumonot, from which we learned that the French had massacred, near Montreal, seven [311] Onneiout, together with one of the most influential men of Tsonnontouen. This news made all this Nation very angry. A council, to which we were called, was immediately held, to deliberate on what was to be done. The envoy related, with considerable coldness, all that had happened. He even dared to exchange the collars, taking the finest, of five thousand beads of wholly black porcelain, which he assigned to his own Nation; and giving to the Tsonnontouen only the one that was the least valuable. But as Father Chaumonot's Letter instructed us in all particulars, we made strenuous opposition to this arrangement, and finally obliged him to make no innovations on the instructions that he had received. Garakonkié, meeting in the Village a man from

il luy donna le collier qui eſtoit pour cette Nation, luy diſant, il y a trop loin pour y aller moy-meſme; tu feras entendre à tes anciens la voix & la penſée d'Onnontio: Pour le collier deſtiné à ceux d'Onneiout, il dit que comme ils devoient bien-toſt venir à Onnontagué, [312] pour y tenir un conſeil general, on leur feroit ſçavoir la volonté d'Onnontio. Il eſt hors de doute qu'une affaire de cette nature eſt tres-fâcheuſe, & capable de r'allumer la guerre entre l'Iroquois & le François.

A peine ce conſeil eſtoit-il achevé, qu'on entend dans le Bourg le cry d'un Onneiout, qui venoit de ſe ſauver tres-heureuſement des mains d'une trouppe de guerriers de la Nation des Nez-percez. A ce cry on s'aſſemble, on le prie de raconter ſon aventure. Nous eſtions, dit-il, cinq d'une bande, & nous retournions victorieux avec deux priſonniers Toüaghannha: mais ayant malheureuſement rencontré une brigade de guerriers de la Nation des Nez-percez, nous en avons eſté defaits, & mes quatre Camarades ayant eſté tuez, ou pris avec nos deux captifs, ie me ſuis ſauvé moy ſeul de ce combat. Voilà bien des ſuiets de querelles, & dequoy animer à la vengeance un peuple auſſi fier & auſſi indomptable que l'eſt l'Iroquois. Nous ne ſçavons pas encore quelle reſolution il prendra ſur ce ſuiet. Ce que [313] ie vous puis aſſeurer, eſt que nous ne craignons point la mort, & que nous ſommes par la grace de Dieu, preparez à tout evenement, ſelon qu'il luy plaira de diſpoſer de nous, & que nous nous eſtimerons trop heureux de luy pouvoir faire un ſacrifice de nos vies.

Eſtant partis d'Onnontagué, nous arrivâmes le ſeptiéme Septembre à Gandachioragou; & comme nous

Tsonnontouen, gave him the collar that was for that Nation, saying to him: "It is too far to go thither myself; thou wilt inform thy elders of the voice and thought of Onnontio." As for the collar designed for the people of Onneiout, he said that, as they were soon to come to Onnontagué [312] to hold a general council there, they would be informed of Onnontio's will. It is beyond a doubt that an affair of this nature is very unfavorable, and capable of rekindling the war between the Iroquois and the French.

Scarcely was this council over, when there was heard in the Village the cry of an Onneiout, who had just had a very lucky escape from the hands of a band of warriors of the Nez-percez Nation. At this cry the people assembled, and begged him to relate his adventure. "We were," said he, "a band of five, and were returning victorious with two Touaghannha prisoners; but, unfortunately encountering a party of warriors of the Nez-percez Nation, we were defeated by them; and, my four Comrades being killed or captured with our two prisoners, I alone escaped from this encounter." That will furnish many seeds of strife, and material for arousing to vengeance a people as proud and indomitable as are the Iroquois. We do not yet know what resolution they will adopt in this matter. What [313] I can assure you is, that we do not fear death; and that we are, by the grace of God, ready for any issue, according as it shall please him to dispose of us, and that we shall reckon ourselves only too happy to be able to sacrifice our lives for him.

Departing from Onnontagué, we arrived on the seventh of September at Gandachioragou. While we were calling at Gandagaro, a drunken man seized

paſſions par Gandagaro, un yvrogne faiſit d'une main le Pere Garnier, & leve l'autre par deux diverſes fois pour le percer d'un couſteau: mais par bon-heur une femme s'eſtant trouvée aſſez proche de ce Barbare, luy enleva le couſteau de la main, & l'empeſcha de porter plus loin ſa brutalité. I'admiray en cette rencontre la fermeté & la reſolution du Pere, qui ne changea pas ſeulement de couleur.

Trois iours apres noſtre arrivée il prit poſſeſſion de la Miſſion de Gandachiorago, où il n'y a encore que trois ou quatre Chreſtiens qui faſſent profeſſion publique de leur Foy, il n'aura ſoin que de ce ſeul Bourg, du moins pour cette année, afin qu'il puiſſe avoir le temps [314] d'apprendre parfaitement la langue du païs, & d'en faire luy-meſme des Regles, & un Dictionnaire, pour l'enſeigner aux autres: ainſi ie ſuis obligé de prendre le ſoin des trois autres Bourgades.

Le vingt-deuxiéme Septembre, comme i'eſtois ſur mon depart pour aller prendre poſſeſſion de la Miſſion de Saint Michel, ie tombay malade, & fus contraint de m'arreſter quelques iours, iuſqu'à ce que la violence du mal fuſt paſſée.

Depuis le premier iour de Septembre toute la Ieuneſſe de ce païs commença ſelon la couſtume de ſe mettre en campagne, & le reſte des habitans qui peuvent porter les fatigues de la guerre, ou de la chaſſe, defila bien-toſt aprés. Ils peuvent eſtre environ cinq cens pour la guerre; diviſez en pluſieurs bandes, qui marchent tous contre les Toüagannha: & quatre ou cinq cens pour la chaſſe du Caſtor, qu'ils feront vers le païs des Hurons. Ces derniers menent leurs femmes & leurs enfans avec eux, tellement

Father Garnier with one hand, and raised the other two different times to stab him with a knife; but, by good luck, a woman who chanced to be not very far from this Barbarian, took the knife out of his hand and prevented him from carrying his brutality farther. I admired on this occasion the firmness and resoluteness of the Father, who did not even change color.

Three days after our arrival he took possession of the Mission of Gandachiorago, where there are yet only three or four Christians who make public profession of their Faith. He will have the care of only this single Village,—at least, for this year,—in order that he may have time [314] to learn the language of the country perfectly, and himself make Rules for it and a Dictionary, in order to teach it to others. Therefore I am obliged to take charge of the three other Villages.

On the twenty-second of September, as I was on the point of going to take possession of the Mission of Saint Michel, I fell ill, and was forced to wait some days until the violence of the ailment had passed.

With the first day of September all the Youth of this country began, according to custom, to take the field; and the rest of the inhabitants who could bear the fatigues of war or of the chase set out soon after. They may amount to about five hundred for war,—divided into several bands, which are all marching against the Touagannha; and four or five hundred for the Beaver-hunt, which they will carry on in the direction of the Huron country. These latter take their wives and children with them, so that there remains here only a very small number of persons,

qu'il ne reſte icy qu'un tres-petit nombre de perſonnes avancées en [315] âge. I'ay ſceu qu'ils faiſoient la meſme choſe à Goiogoüen, & qu'ils s'eſtoient tous partagez, ou en chaſſeurs, ou en guerriers. Ce qui eſt bien deplorable, eſt que pluſieurs de ces gens mourront ſans bapteſme: car ces expeditions ne ſe font point ſans la perte de beaucoup de monde: & ce qui me fait gemir c'eſt que nous ne pouvons remedier à ce mal: mais Dieu qui connoiſt ſes Predeſtinez, ne manquera pas de leur fournir des occaſions favorables de meriter le Paradis. Ces ſortes d'abſences & de voyages, qui ſont ordinaires à tous ces peuples, nous empeſchent de travailler à leur inſtruction avec tout le ſuccés que nous ſouhaiterions. La plus grande partie de ceux qui ſont des Bourgs où nous ſommes eſtablis, eſt à la guerre, ou à la chaſſe, durant neuf mois de l'année: & un mois auparavant que de partir, la ieuneſſe à coûtume de s'abandõner à ces excez de boire, qui vont iuſqu'à la fureur, de maniere que hors les vieillars, & les femmes qui ne ſont point ſuiets à ces deſordres, il eſt bien difficile de ménager les occaſions de leur parler.

[316] Vn Tſonnontoüen paſſant par Onnontagué a eſté chargé du collier de pourcelaine, dont Onnontio faiſoit preſent aux Tſonnontoüens, ſur le ſuiet de la mort d'un de leurs guerriers, qui a eſté aſſaſſiné par nos François. Ce collier a eſté receu icy aſſez froidement: & bien que le chaſtiment exemplaire que Monſieur le Gouverneur avoit fait de ces aſſaſſins, leur fit approuver ſa conduite, & loüer ſa iuſtice, ie croy neanmoins qu'ils euſſent mieux aimé dix colliers de Pourcelaine, que la mort de ces trois François; par ce qu'ils ne ſe voient pas en eſtat de rendre la

advanced in [315] years. I learned that they did the same thing at Goiogouen, and that they had all been divided into either hunters or warriors. What is indeed deplorable is, that many of these people will die without baptism, for these expeditions are not made without the loss of many lives; and what makes me lament is, that we cannot remedy this ill. But God, who knows his Predestined ones, will not fail to furnish them favorable opportunities for winning Paradise. These absences and journeys, which are customary with all these peoples, prevent us from laboring for their instruction with all the success we could desire. The greater part of the people who belong to the Villages where we are settled, are at war, or out hunting, during nine months of the year; and for a month before setting out the young men are accustomed to abandon themselves to those excesses of drinking which go to the point of madness,—so that, excepting the old men and the women, who are not subject to these disorders, it is very difficult to contrive opportunities for speaking to them.

[316] A Tsonnontouen, calling at Onnontagué, was given charge of the porcelain collar which Onnontio presented to the Tsonnontouens, on the occasion of the death of one of their warriors who was assassinated by our Frenchmen. This collar was received here with considerable coldness; and although the exemplary chastisement, which Monsieur the Governor had given those assassins, made the Iroquois approve his conduct, still I believe that they would have preferred ten Porcelain collars to the death of those three Frenchmen, because they do not see themselves in a position to renuer the same justice on a like

meſme iuſtice, dans une pareille occaſion. Ils témoignent cependant ſe contenter de cette ſatisfaction, & ie ne penſe pas qu'ils oſent pouſſer plus loin leur reſſentiment, ny rien entreprendre contre les François.

Le vingt-ſeptiéme Septembre comme ie me trouvay un peu ſoulagé de mon mal, ie me mis en chemin pour prendre poſſeſſion de la Miſſion de ſaint Michel dans un Bourg apellé Gandagarae. Noſtre meilleur Chreſtien François Tehoronhiongo [317] me vint au rencontre, & me mena dans une des plus belles cabanes du Bourg, chez un des plus conſiderables, quoy qu'infidele, afin que ſon autorité me donne plus de protection contre les inſolences des yvrognes.

Le troiſiéme Novembre, qui eſtoit le Dimanche d'aprés la Feſte de tous les Saints, la Chapelle eſtant en eſtat, j'invitay tous nos Sauvages d'y venir prier Dieu; & ceux qui eſtoient Chreſtiens, d'y aſſiſter à la Meſſe que i'y dirois des le grand matin. La Chapelle eſtant pleine de peuple, ie commençay mon exhortation pour declarer quel eſtoit le ſujet de mon arrivée; & en ſuitte ie les priay d'ouvrir les yeux à la verité, de reconnoiſtre le Dieu du Ciel & de la terre, & de renoncer à tout ce qui luy deplaiſt, & de ſe-rendre dignes d'un bon-heur eternel par une conſtante fidelité. I'eſpere de la bonté de Dieu, que ſa grace diſpoſera les eſprits à gouſter les veritez du Chriſtianiſme, & à ſe detromper de la vanité de leurs ſuperſtitions, outre l'yvrognerie & le ſonge, qui ſont les deux écueils de la foy parmy les Iroquois.

[318] Le Pere Garnier continuë de travailler fortement dans le Bourg Gandachiragou; Dieu s'eſt ſeruy de luy pour la converſion de quelques ames, où ſa

occasion. Nevertheless, they declare that they are content with this satisfaction; and I do think that they dare not push their resentment farther, or undertake any action against the French.

On the twenty-seventh of September, as I found myself a little relieved from my ailment, I set forth to take possession of the Mission of saint Michel, in a Village called Gandagarae. Our best Christian, François Tehoronhiongo, [317] came to meet me, and conducted me into one of the finest cabins of the Village,—belonging to one of the most influential men, although an unbeliever,—in order that his authority might give me more protection against the insolent conduct of the drunkards.

On the third of November, which was the Sunday after all Saints' Day, the Chapel being ready, I invited all our Savages to come and pray to God there, and those who were Christians to be present at the Mass that I would celebrate there early in the morning. The Chapel being full of people, I began my exhortation, to declare to them the object of my coming. Then I besought them to open their eyes to the truth, to acknowledge the God of Heaven and earth, and renounce everything that displeased him; and to render themselves, by a constant fidelity, worthy of an everlasting happiness. I hope from God's goodness that his grace will incline their minds to taste the truths of Christianity, and undeceive themselves concerning the vanity of their superstitions, and regarding drunkenness and dreams, which are the two stumbling-blocks of the faith among the Iroquois.

[318] Father Garnier continues to work diligently in the Village of Gandachiragou. God has made use

miſericorde a eſté extraordinaire: plus de vingt perſonnes ayant eſté heureuſement baptiſées, ſont mortes tres-chreſtiennement: mais il a éprouvé que le partage des Miſſionnaires Apoſtoliques, ſont les ſouffrances, & un abandon total de ſoy-meſme à la Providence de Dieu. Travaillant beaucoup, & menant une vie que l'on peut appeller une mort continuelle.

*Fin de la ſeconde Partie.*

of him in the conversion of some souls, wherein his mercy has been extraordinary,—more than twenty persons having died a very Christian death after being happily baptized. But he has learned by experience that the portion of Apostolic Missionaries is suffering, and a total surrender of self to God's Providence; hard work; and the leading of a life that may be called a continual death.

*End of the second Part.*

# Relation des Miſſions avx Ovtaovaks.

# Relation of the Missions to the Outaouaks.

## [3] CHAPITRE X.

### DES MISSIONS DES ALGONQUINS SUPERIEURS, DITS COMMUNÉMENT LES OUTAOÜAKS. ET EN PARTICULIER DE LA MISSION SAINTE MARIE DU SAULT.

*Le P. Dablon eſt Superieur de ces Miſsions, qui a envoyé cette Relation à Quebec, au R. Pere François le Mercier Superieur General.*

NOVS appelons ces Peuples Algonquins Superieurs, pour les diſtinguer des Algonquins Inferieurs qui ſe trouvent plus bas aux environs de Tadouſſac & de Quebec.

[4] On leur donne communément le nom d'Outaoüaks; parce que de plus de trente Nations differentes qui ſe retrouvent en ces Contrées, les premiers qui ſont décendus vers nos Habitations Françoiſes, ont eſté les Outaoüaks, dont le nom eſt demeuré enſuite à toutes les autres.

Comme nous avons un grand nombre de Peuples differens à cultiver dans un grand eſpace de terre, nous les avons tous partagez en trois Miſſions generales, qui en comprennent pluſieurs particulieres, ſelon la diverſité des Langues & des Peuples, qui ont toutes raport à ces trois Miſſions.

La premiere, qui eſt le centre des autres, s'appele Sainte Marie du Sault, placée ſur le pied du Rapide, qui reçoit ſes eaux du Lac Tracy ou Superieur, & ſe décharge dans le Lac des Hurons.

## [3] CHAPTER X.

### OF THE MISSIONS OF THE UPPER ALGONQUINS, COMMONLY CALLED THE OUTAOUAKS, AND, IN PARTICULAR, OF THE MISSION OF SAINTE MARIE DU SAULT.

*The Superior of these Missions is Father Dablon, who sent this Relation to Quebec to the Reverend Father François le Mercier, Superior-General.*

WE call these People the Upper Algonquins, to distinguish them from the Lower Algonquins, who are found lower down, around Tadoussac and Quebec.

[4] They are commonly given the name Outaouaks, because, of more than thirty different Nations that are found in these Countries, the first to come down to our French Settlements were the Outaouaks, whose name afterward remained with all the others.

As we have a great number of different Peoples to cultivate in a great extent of territory, we have divided them all into three general Missions, which comprise many special ones, according to the diversity of Languages and Peoples, all having connection with these three Missions.

The first, which forms a center for the rest, is called Sainte Marie du Sault, situated at the foot of the Rapids which receive their waters from Lake Tracy, or Superior, and discharge into the Lake of the Hurons.

The second Mission, which is the farthest distant,

La ſeconde Miſſion, qui eſt la plus éloignée, eſt celle du ſaint Eſprit, vers les extremitez dudit Lac Superieur, en un lieu que les Sauvages appelent la pointe de Chagaouamigong.

[5] La troiſiéme porte le nom de S. François Xavier, dans le fond de la Baye, dites des Puans, qui n'eſt ſeparée que d'une langue de terre du Lac Superieur.

En parlant de ces trois Miſſions en particulier, nous prendrons occaſion de dire quelque choſe des proprietez & des raretez qui ſe retrouvent dans les lieux où elles ſont établies.

## DE LA NATURE & DE QUELQUES PROPRIETEZ DU SAULT, & DES NATIONS QUI ONT COÛTUME DE S'Y RENDRE.

CE qu'on appele communément le Sault, n'eſt pas proprement un Sault, ou une cheute d'eau bien élevée; mais un courant tres-violent des eaux du Lac Superieur, qui ſe trouvant arreſtées par un grand nombre de rochers qui leur diſputent le paſſage, font une dangeureuſe caſcade large de demie lieuë, toutes ces eaux deſcendans & ſe precipitans les unes ſur les autres, comme par degrez ſur des gros rochers qui barrent toute la riviere.

[6] C'eſt à trois lieuës au deſſous du Lac Superieur, & douze lieuës au deſſus du Lac des Hurons; tout cét eſpace faiſant une belle riviere, couppée de pluſieurs Iſles qui l'a partagent & l'élargiſſent en quelques endroits, à perte de veuë; elle coule preſque par tout tres doucement, & n'a que le lieu du Sault qui ſoit difficile à franchir.

C'eſt au pied de ces rapides, & même parmy ces

is that of saint Esprit, toward the extremity of the said Lake Superior, in a place called by the Savages Chagaouamigong point.

[5] The third bears the name of St. François Xavier, at the far end of the Bay called des Puans, which is separated only by a tongue of land from Lake Superior.

In speaking of these three Missions separately, we shall take occasion to say something of the peculiarities and curious things to be found in the places where they are situated.

## OF THE NATURE AND SOME PECULIARITIES OF THE SAULT, AND OF THE NATIONS WHICH ARE ACCUSTOMED TO REPAIR THITHER.

WHAT is commonly called the Sault is not properly a Sault, or a very high waterfall, but a very violent current of waters from Lake Superior,—which, finding themselves checked by a great number of rocks that dispute their passage, form a dangerous cascade of half a league in width, all these waters descending and plunging headlong together, as if by a flight of stairs, over the rocks which bar the whole river.

[6] It is three leagues below Lake Superior, and twelve leagues above the Lake of the Hurons, this entire extent making a beautiful river, cut up by many Islands, which divide it and increase its width in some places so that the eye cannot reach across. It flows very gently through almost its entire course, being difficult of passage only at the Sault.

It is at the foot of these rapids, and even amid these boiling waters, that extensive fishing is carried on, from Spring until Winter, of a kind of fish found

boüillons que ſe fait une grande pêche, depuis le Printemps juſques à l'Hyver, d'une ſorte de poiſſon, qui ne ſe retrouve d'ordinaire que dans le Lac Superieur, & le Lac Huron: ils l'appelent en leur langage Atticameg, & nous en la noſtre poiſſon blanc; parce que de vray, il eſt tres-blanc, & de plus tres-excellent, auſſi donne-t-il à vivre preſque ſeul à la plus part de tous ces peuples.

L'addreſſe & la force ſont neceſſaires pour cette ſorte de pêche; car il faut ſe tenir debout dans un Canot d'écorce, & là parmy les boüillons, pouſſer avec roideur juſques au fond de l'eau une perche, au bout de laquelle eſt attachée [7] une rets faite en forme de poche, dans laquelle on fait entrer le poiſſon; il faut le chercher de l'œil lors qu'il ſe gliſſe entre les Rochers; l'ayant apperceu, le pourſuivre, & l'ayant contraint d'entrer dans le puiſoir, l'enlever avec violence dans le canot: ce qui ſe fait à diverſes repriſes, ſe trouvant ſix & ſept gros poiſſons pris à chaque fois, juſqu'à ce qu'on en ait ſa charge.

Toutes ſortes de perſonnes ne ſont pas propres à cette pêche, & il s'en trouve quelquefois, qui par l'effort qu'ils ſont contraints de faire, font verſer le Canot, faute d'avoir aſſez d'adreſſe & d'experience.

Cette commodité d'avoir du poiſſon en telle quantité, qu'on [n']ait qu'à l'aller puiſer, attire icy pendant l'Eſté, les Nations circonvoiſines; leſquelles étant errantes ſans champs & ſans bleds, & ne vivans pour la pluſpart que de pêche, trouvent icy dequoy ſe contenter; & en même temps on prend l'occaſion de les inſtruire, & les élever dans le Chriſtianiſme, pendant le ſejour [8] qu'elles font en ce lieu.

C'eſt ce qui nous a obligez à y établir une Miſſion

usually only in Lake Superior and Lake Huron. It is called in the native language *Atticameg*, and in ours "whitefish," because in truth it is very white; and it is most excellent, so that it furnishes food, almost by itself, to the greater part of all these peoples.

Dexterity and strength are needed for this kind of fishing; for one must stand upright in a bark Canoe, and there, among the whirlpools, with muscles tense, thrust deep into the water a rod, at the end of which is fastened [7] a net made in the form of a pocket, into which the fish are made to enter. One must look for them as they glide between the Rocks, pursue them when they are seen; and, when they have been made to enter the net, raise them with a sudden strong pull into the canoe. This is repeated over and over again, six or seven large fish being taken each time, until a load of them is obtained.

Not all persons are fitted for this fishing; and sometimes those are found who, by the exertion they are forced to make, overturn the Canoe, for want of possessing sufficient skill and experience.

This convenience of having fish in such quantities that one has only to go and draw them out of the water, attracts the surrounding Nations to the spot during the Summer. These people, being wanderers, without fields and without corn, and living for the most part only by fishing, find here the means to satisfy their wants; and at the same time we embrace the opportunity to instruct them and train them in Christianity during their sojourn [8] in this place.

Therefore we have been obliged to establish here a permanent Mission, which we call sainte Marie du Sault, which is the center for the others, as we are here surrounded by different Nations, of which the

fixe, que nous appelons ſainte Marie du Sault, laquelle eſt le centre des autres, nous trouvant icy environnez de diverſes Nations, dont voicy celles qui ont rapport icy, s'y rendant pour y vivre de poiſſon.

Les premiers & les naturels Habitans de ce lieu, ſont ceux qui s'appelent Pahoüiting dach [i.e., Pahoüitingȣach] Irini, que les François nomment Saulteurs, parce que ce ſont eux qui demeurent au Sault, comme dans leur Pays, les autres n'y étant que comme par emprunt; ils ne ſont que cent cinquante ames, mais ils ſe ſont unis à trois autres Nations, qui ſont plus de cinq cens cinquante perſonnes, auſquelles ils ont fait comme ceſſion des droits de leur Pays natal; auſſi y reſident-elles fixement, excepté le temps qu'elles vont à la chaſſe: Ceux qu'on appelle les Nouquet ſe rangeant pour cela du côté du Sud du Lac Superieur, d'où ils ſont originaires; & les Outchibous avec les Marameg du côté du Nord [9] du même Lac, qu'ils regardent comme leur propre Pays.

Outre ces quatre Nations, il y en a ſept autres qui dépendent de cette Miſſion: Ceux qu'on appele Achiligoüiane, les Amicoures, & les Miſſiſſague, ſont icy la pêche, & vont à la chaſſe dans les Iſles, & ſur les terres des environs du Lac Huron, ils ſont plus de quatre cens ames.

Deux autres Nations au nombre de cinq cens ames, entierement errants, & ſans aucune demeure arrêtée, vont vers les terres du Nord, pour y chaſſer pendant l'Hyver, & ſe rendent icy pour y pêcher pendant l'Eſté.

Reſtent ſix autres Nations, qui ſont ou des gens de

following are those which sustain relations to the place, repairing hither to live on its fish.

The principal and native Inhabitants of this district are those who call themselves *Pahouitingwach Irini*, and whom the French call *Saulteurs*, because it is they who live at the Sault as in their own Country, the others being there only as borrowers. They comprise only a hundred and fifty souls, but have united themselves with three other Nations which number more than five hundred and fifty persons, to whom they have, as it were, made a cession of the rights of their native Country; and so these live here permanently, except the time when they are out hunting. Next come those who are called the Nouquet, who extend toward the South of Lake Superior, whence they take their origin; and the Outchibous, together with the Marameg, toward the North [9] of the same Lake, which region they regard as their own proper Country.

Besides these four Nations there are seven others dependent on this Mission. The people called Achiligouiane, the Amicoures, and the Mississague fish here, and hunt on the Islands and in the regions round about Lake Huron; they number more than four hundred souls.[3]

Two other Nations, to the number of five hundred souls,—entirely nomadic, and with no fixed abode,—go toward the lands of the North to hunt during the Winter, and return hither to fish during the Summer.

There remain six other Nations, who are either people from the North Sea, as the Guilistinous [*i.e.*, Kilistinons] and the Ovenibigonc [*i.e.*, Ouinipegouc], or wanderers in the regions around that same North Sea,—the greater part of them having been driven

la Mer du Nord, comme les Guiliſtinous, & les Ovenibigonc, ou errans dans les terres aux environs de cette méme Mer du Nord, dont la pluſpart ont eſté chaſſez de leur Pays par la famine, & ſe rendent icy de temps en temps pour y joüir de l'abondance du poiſſon.

Deux raiſons entr'autres, nous ont fait prendre reſolution de faire un voyage [10] juſques vers cette Mer du Nord: La premiere, pour voir de quelle façon nous pourrons vacquer à la converſion de ces peuples, nonobſtant les grands obſtacles qui s'y oppoſent, vû leur façon de vivre, courant inceſſamment dans l'épaiſſeur des bois, & ne s'aſſemblant que rarement, pour quelques Foires, ou quelques Feſtes, ſelon leur coûtume.

La ſeconde cauſe de ce voyage eſt, pour reconnoître enfin cette Mer du Nord, dont on a déja tant parlé, & qui n'a point encor eſté trouvée par terre.

Les motifs de cette découverte ſont premierement pour ſçavoir ſi cette Mer eſt la Baye, juſqu'où Hutſon a penetré en l'an 1612. ou quelqu'autre, en confrontant les Longitudes & les Latitudes de ce lieu, avec celles de cette Mer; & enſuite découvrir quel quartier de la Mer du Nord nous eſt le plus voiſin. Secondement, pour ſçavoir ſi l'on peut avoir communication depuis Quebec juſqu'à cette Mer, ſuivant toutes les Côtes du Nord, ainſi [11] qu'on avoit entrepris de faire il y a quelques années; ce qui dépend de la ſituation de cette Baye, que nous avons icy à dos vers le Nord: car s'il ſe trouve que ce ſoit celle de Hutſon, ou autre plus vers le Couchant, on ne peut pas en eſperer un Commerce facile, puiſqu'il faudroit doubler une pointe qui avance à plus de

out of their Country by famine, and repairing hither from time to time to enjoy the abundance of fish here.

Two reasons, among others, have led us to form the resolution to make a journey [10] as far as the region of that North Sea. The first is, to see in what way we can apply ourselves to the conversion of those tribes,—despite the great obstacles that confront us, owing to their manner of life, wandering constantly as they do in the depths of the woods, and assembling only rarely for some Market or Festival, according to their custom.

The second motive for this journey is to discover at last that North Sea of which so much has already been said, and which has not yet been found by land.

The incentives to this discovery are: first, to find out, by a comparison of the Latitude and Longitude of this place with that of the Sea, whether that Sea is the Bay to which Hutson penetrated in the year 1612, or some other; and then to ascertain what part of the North Sea is nearest to us. Secondly, to learn whether communication can be had from Quebec all the way to this Sea by following all the Northern Shores, just [11] as was attempted some years ago. This depends on the situation of that Bay, which we here have at our backs, toward the North; for, if it is found to be Hutson's Bay, or another one farther Westward, easy Communication cannot be hoped for, since it would be necessary to double a point extending to more than sixty-three degrees of latitude. Thirdly, to verify the quite probable conjectures that have been entertained for a long time, that a passage could be made by this route to the Japan Sea; for what has been noted in some of the preceding

ſoixante & trois degrez d'élevation. Troiſiémement, pour s'aſſurer des conjectures aſſez fortes, qu'on a depuis long-temps, qu'on pourroit paſſer par là, juſquà la Mer du Iapon; car ce qui a eſté remarqué dans quelques-unes des Relations precedentes, touchant cette matiere, s'eſt confirmé de plus en plus, par le raport des Sauvages, & par les inſtructions que nous en avons tirées: A ſçavoir, qu'à quelques journées de la Miſſion de ſaint François Xavier, qui eſt la Baye des Puans, ſe trouve une grande Riviere large d'une lieuë & davantage, qui venant des quartiers du Nord, coule vers le Sud, & ſi loin que les Sauvages qui ont navigé ſur cette Riviere, allant chercher des ennemis à combattre, [12] aprés quantité de journées de navigation, n'en ont point trouvé l'embouchure, qui ne peut eſtre que vers la Mer de la Floride, ou celle de Califournie. Il ſera parlé cy-aprés d'une Nation bien conſiderable, qui habite vers cette Riviere, & du voyage que nous eſperons y faire cette année, pour y porter la Foy, & prendre en même temps connoiſſance de ces nouveaux Pays. D'ailleurs, nous ſommes auſſi aſſurez par le rapport de quantité d'autres Sauvages, dont les depoſitions s'accordent tres-bien, qu'à deux cens lieuës de la Miſſion du ſaint Eſprit, aux Outaoüaks, vers le Couchant, ſe trouve la Mer de l'Oüeſt, en laquelle on décend par une autre grande Riviere, qu'on trouve à huict journées de ladite Miſſion, laquelle Riviere va & vient bien avant dans les terres; c'eſt ainſi que les Sauvages expliquent le flux & reflux de la Mer, & un d'eux aſſure y avoir vû quatre Vaiſſeaux à la voile.

Aprés ces deux Mers, celle du Sud & celle de l'Oüeſt, il ne reſte plus que [13] celle du Nord, afin

Relations concerning this matter has been confirmed more and more by the report of the Savages, and the information that we have elicited from them. This is to the effect that, at some days' journey from the Mission of saint François Xavier, which is at the Bay des Puans, is found a great River, more than a league in width. This, coming from the regions of the North, flows toward the South,—and to such a distance that the Savages who have navigated it, in going to seek for enemies to fight with, [12] after a good many days' journey have not found its mouth, which can be only toward the Sea of Florida or that of California. Mention will be made hereafter of a very considerable Nation living in the direction of that River, and of the journey we hope to make thither this year, to carry the Faith there, and, at the same time, gain a knowledge of those new Countries. Besides, we are also assured by the report of many other Savages, whose depositions agree very well, that at two hundred leagues from the Mission of saint Esprit among the Outaouaks, toward the West, is the Western Sea, to which one descends by another great River which is reached by an eight days' journey from the said Mission, and which goes and comes far inland — for so the Savages designate the ebb and flow of the Sea; and one of them declares that he has seen there four sailing Vessels.

After those two Seas, that of the South and that of the West, only [13] that of the North is wanting to make us surrounded by them on all sides; and when this has been discovered, these advantages will be derived from it,—that it will be possible to pass from the North Sea to that of the South or to that of the West; and, secondly, as this Western Sea can

d'en eſtre environnez de toutes parts; ce qu'étant bien découvert, on en peut tirer ces avantages, qu'il n'eſt pas impoſſible de paſſer de la Mer du Nord à celle du Sud, ou à celle du Couchant: Secondement, que cette Mer du Couchant ne pouvant eſtre que celle du Iapon, on s'en pourroit faciliter le trajet, & enſuite le commerce.

## DE L'ESTAT DU CHRISTIANISME, EN LA MISSION DE SAINTE MARIE DU SAULT.

La vie errante que mennent la pluſpart des Sauvages de ces Contrées, fait trainer en longueur leur converſion, & ne leur laiſſe que bien peu de temps pour recevoir les inſtructions que nous leur donnons.

Pour les rendre plus ſedentaires, nous avons placé icy noſtre demeure, où nous faiſons cultiver la terre, pour les attirer par noſtre exemple à faire le [14] même, en quoy pluſieurs ont déja commencé à nous imiter.

De plus, nous avons fait dreſſer une Chapelle, que nous avons eu ſoin d'orner, plus qu'on n'oſeroit ſe promettre dans un Pays ſi denué de toutes choſes: Nous y faiſons les Baptêmes tant des enfans que des Adultes, avec toutes les ceremonies de l'Egliſe: Nous y admoneſtons les nouveaux Chreſtiens pendant le ſaint Sacrifice de la Meſſe; Les vieillards s'y rendent en certains jours pour entendre la parole de Dieu, & les enfans s'y trouvent chaque jour à diverſes bandes, pour apprendre les Prieres & le Catechiſme.

L'aſſiduité qu'ils font paroître, jointe à leur docilité, auroit déja beaucoup groſſi cette Egliſe, ſi le Diable ne les tenoit comme enchaînez par la plus deteſtable

only be the Japan Sea, it would be possible to facilitate the passage thither, and afterward commerce.

## OF THE STATE OF CHRISTIANITY AT THE MISSION OF SAINTE MARIE DU SAULT.

THE nomadic life led by the greater part of the Savages of these Countries lengthens the process of their conversion, and leaves them only a very little time for receiving the instruction that we give them.

To render them more stationary, we have fixed our abode here, where we cause the soil to be tilled, in order to induce them by our example to do the [14] same; and in this several have already begun to imitate us.

Moreover, we have had a Chapel erected, and have taken care to adorn it, going farther in this than one would dare promise himself in a Country so destitute of all things. We there administer Baptism to children as well as Adults, with all the ceremonies of the Church; and admonish the new Christians during the holy Sacrifice of the Mass. The old men attend on certain days to hear the word of God, and the children gather there every day to learn the Prayers and the Catechism.

The assiduity shown by them, joined to their docility, would have already much increased the size of that Church, if the Devil did not hold them, as if enchained, by the most detestable of all the customs existing among the Savages. This has already been touched upon in the preceding Relation, and we shall discover more and more its pernicious effects.

It consists in each one's making for himself, in his early years, a God which he reverences [15] then

de toutes les coûtumes qui ſoient parmy les Sauvages: On l'aura déja touchée dans la Relation precedente, & nous en découvrons de plus en plus les pernicieux effets.

Elle conſiſte en ce que chacun ſe fait un Dieu dés ſon bas aage, qu'il revere [15] enſuite le reſte de ſes jours, avec des venerations ſuperſtitieuſes & ridicules: C'eſt luy qu'ils croyent être l'autheur unique de leur bonne fortune, en toutes leurs entrepriſes de guerre, de pêche, & de chaſſe; auſſi en portent-ils le hieroglife ineffaçable, peignant ſur leur peau comme avec le burin, les figures de la Divinité qu'ils ont choiſie.

Or voicy la façon dont ils la créent: Quand un enfant eſt parvenu à l'âge de dix ou douze ans, ſon pere luy fait leçon, & luy donne les inſtructions neceſſaires pour trouver qui ſera deſormais ſon Dieu.

Premierement, il le fait jeûner pendant pluſieurs jours, afin qu'ayant le cerveau creux, il puiſſe plus aiſément rêver pendant ſon ſommeil: car c'eſt alors que ce Dieu fantaſtique ſe doit découvrir à luy; de ſorte que toute leur induſtrie & tout leur travail, eſt de voir en dormant quelque choſe extraordinaire, qui leur tienne enſuite lieu de Divinité.

Le matin donc étant venu, le pere [16] interroge ſon fils tres-ſerieuſement, & en grand ſecret, ſur tout ce qui s'eſt paſſé la nuict; ſi rien ne s'eſt preſenté, il faut recommencer a jeûner, & pourſuivre juſqu'à ce qu'enfin il ſe forme quelque choſe dans le cerveau vuide, qui luy repreſente ou le Soleil, ou le Tonnerre, ou autre choſe dont on l'aura ſouvent entretenu; & auſſi-toſt à ſon reveil il en dit la bonne nouvelle à ſon pere, qui le confirme dans ſa penſée. De ſorte qu'étant élevé dés ſon enfance en cette

for the rest of his days, with superstitious and ridiculous veneration. It is this which they believe to be the sole author of their good fortune in all their enterprises of war, fishing, and hunting; and so they wear its ineffaceable hieroglyphic,— marking on their skin, as with the graver, the representations of the Divinities that they have chosen.

Now this is the way in which they create the Divinity. When a child has reached the age of ten or twelve years, his father gives him a lesson, imparting to him the necessary instructions for finding out what will be his God thenceforth.

First, he has him fast for several days, in order that, with his head empty, he may the more easily dream during his sleep; for it is then that this fancied God is bound to reveal himself to him, so that the sole object of all their ingenuity and all their exertions is to see in their sleep something extraordinary, which then takes for them the place of a Divinity.

Accordingly, when morning has come, the father [16] questions his son, very seriously and with great secrecy, on all that has occurred during the night. If nothing has appeared to him, the fast must be begun again, and followed up until finally something is formed in the empty brain that represents to him either the Sun, or Thunder, or something else about which he has often been talked to; and, immediately upon awaking, he tells the good news to his father, who confirms the image in his thoughts. Consequently, after he has been brought up from infancy in this belief and has continued all his life to honor this God of his imagination with divers sacrifices and many feasts which are held in his honor, it is

créance, & continuant toute ſa vie à honorer ce Dieu d'imagination par divers ſacrifices, & par quantité de feſtins qu'ils font en ſon honneur; il eſt preſque impoſſible de luy arracher de l'eſprit cette maudite ſuperſtition, quand il y a vieilly, ou même paſſé quelques années.

Nous croyions du commencement, qu'il ny euſt que les jeunes garçons qu'on élevaſt à ces ſottiſes; mais nous avons appris du depuis, qu'on fait auſſi jeûner les petites filles pour le même deſſein; & nous ne trouvons point de perſonnes plus attachées à ces impertinences, [17] & plus opiniâtres dans cét erreur, que les vieilles femmes, leſquelles ne veulent pas meſme preſter l'oreille à nos inſtructions.

Nonobſtant ces obſtacles, & pluſieurs autres, que le Diable ſuſcite pour arreſter le cours de l'Evangile, depuis deux ans que cette Miſſion a commencé, nous y avons baptizé plus de trois cens perſonnes de tous âges, depuis la premiere enfance juſqu'à l'extrême vieilleſſe.

Vn des premiers fruicts de cette année, eſt un Vieillard de ſoixante & dix ans qui eſt mort aprés le Baptême, que le Pere Aloüez luy confera ſur le chemin. En montant icy l'Eſté paſſé, le Diable qui le regardoit comme une proye qui luy étoit aſſurée depuis ſi long-temps, n'oublia rien pour empécher ce coup; faiſant en ſorte, que l'avant-veille de ſa mort, jour deſtiné pour ſon Baptême, le Canot qui portoit le Pere s'égarât dans le Lac des Nipiſſiriniens; Mais il eſt à croire que l'Ange Gardien de ce moribond, en prit le gouvernement pendant la nuit, [18] le conduiſant heureuſement parmy les tenebres au rendez-vous de tous les autres, où ce bon Catecumene fut baptiſé.

almost impossible to free his mind of this cursed superstition when he has grown old in it, or even passed some years.[4]

At first we believed that it was only the young boys who were brought up in these stupid notions; but we have since learned that the little girls also are made to fast for the same purpose; and we find no persons more attached to these silly customs, [17] or more obstinate in clinging to this error, than the old women, who will not even lend an ear to our instructions.

Despite these obstacles and many others, which the Devil raises up to check the course of the Gospel, in the two years since the beginning of this Mission we have baptized here more than three hundred persons, of all ages, from the earliest infancy up to extreme old age.

One of the first fruits of this year was an Old man of seventy, who died after the Baptism which Father Alouez conferred upon him on the road. Last Summer, during his journey up hither, the Devil, who regarded the old man as a victim that had been assured him for a long time, forgot no expedient to prevent this move, so managing matters that, two days before his death,—the very day appointed for his Baptism,—the Canoe which bore the Father went astray in the Lake of the Nipissiriniens. But we have reason to believe that this dying man's Guardian Angel assumed the guidance of the Missionary during the night, [18] and conducted him safely through the darkness to the rendezvous of the others, where this good Catechumen was baptized. The Father—who was passionately determined not to give up hope for his patient, in order that he might help him in the

Le Pere qui avoit grande paſſion de ne point deſeſperer de ſon malade, afin de l'aſſiſter dans les derniers combats, fut ſenſiblement affligé, quand il vid que dés le lendemain au matin, par je ne ſçay quel malheur, ſon Canot ſe trouva ſeparé du gros des autres, & ne pût les joindre ny le jour ny la nuit ſuivante, & même en deſeſperoit preſque tout à fait: quand par un bon-heur ineſperé il ſe rendit encore bien tard a l'entrée du Lac Huron, où il trouva ſon malade agonizant, mais plein de jugement, lequel aprés avoir eſté diſpoſé par tous les Actes neceſſaires en cette extremité, mourut cette nuit-là Chreſtiennement, nous laiſſant des marques bien évidentes d'une providence toute particuliere pour ſon ſalut. Et nous avons tout ſujet de croire que Dieu luy a fait cette miſericorde, en recompenſe des grands ſervices qu'il a rendu à ces Miſſions, lors même qu'il étoit encore [19] Payen: Ce fut quand le même Pere Aloüez monta en ces Pays pour la premiere fois: Tous les autres Sauvages l'abandonnans, & ne voulans pas le prendre en leurs Canots, luy ſeul procura, contre le gré de tous les autres, l'embarquement du Pere, & par ce moyen, il a eſté en quelque façon cauſe de tous les biens qui ſe ſont faits depuis en ces Miſſions: Et la Providence a voulu que ſur le chemin même auquel il avoit rendu ce ſervice, il receût le ſaint Baptême par le meſme Pere qu'il avoit ſi courageuſement aſſiſté.

Parmy un nombre de jeunes enfans que nous avons baptiſez, quatre filles d'une même famille ont fait paroître la force & le courage que donne la Grace du Baptême: Car aprés l'avoir receu en nôtre Chapelle, étans de retour dans leur Cabane, & ſe glorifiant publiquement d'être Chrêtiennes; Vne vieille fort

last struggles — was sorely afflicted when he saw, on the morning after losing his way, that his Canoe, by some misfortune or other, was separated from the body of the rest; and he could not join them either during the day or during the following night, and was even almost in utter despair when, by an unhoped-for piece of good fortune, he notwithstanding reached the entrance to Lake Huron, very late. There he found his sick man, — in the death-agony, but with his reason still unimpaired; and after he had been prepared by all the Observances necessary in his critical condition, he died a Christian death on that night, leaving us very evident signs of an altogether special providence acting for his salvation. We have every reason to believe that God showed him this mercy as a reward for the great services that he rendered these Missions, even when he was still [19] a Pagan, at the time when the same Father Alouez came up to these Countries for the first time. All the other Savages forsaking the Father, and being unwilling to take him in their Canoes, this man alone, against the will of all the others, procured his passage; and by this means he has been, in some sort, the cause of all the blessings that have since been enjoyed by these Missions. And it was the will of Providence that, on the very route on which he had rendered this service, he received holy Baptism from the same Father whom he had so courageously assisted.

Among a number of young children whom we baptized, four girls of the same family gave evidence of the strength and courage that the Grace of Baptism imparts. For, after they had received it in our Chapel, when they had returned to their Cabin

attachée à ſes ſuperſtitions, les querella rudement, leur diſant entr'autres choſes, que le Baptême n'étoit inventé que pour cauſer la [20] mort, & qu'elles devoient bien s'attendre à mourir bien-tôt. A la bonne heure, repondent-elles, nous mourons, mais nous mourrons Chrêtiennes, & on nous arrachera plûtôt l'ame du corps que la Foy de nos cœurs.

Cette generoſité ne devroit-elle pas toucher les plus endurcis, & les plus barbares: Peut-eſtre que Dieu les veut encor toucher par un accident qui paroît icy aſſez extraordinaire. Nous avions baptiſé un peu aprés nôtre arrivée deux enfans jumeaux, dont l'un mourut peu de jours aprés; & parce que nous n'avons pas encor de Cimetiere, les parens ſuſpendirent à leur ordinaire, ce petit corps en l'air, le plaçant ſur un échafaut; & enſuite ſe retirerent dans les Foreſts pour y hiverner. Vne bande de Loups, preſſez de la faim, étans ſortis du bois, ſe jetterent ſur ce petit corps, meus [*sc.* mais] par une protection toute merveilleuſe, ayant devoré les peaux, & même la raſſade dont il étoit couvert, ils n'y toucherent point du tout, comme étant une choſe conſacrée par le ſaint Baptême.

[21] Nous verrons quel effet cela aura ſur l'eſprit de ces pauvres Infideles: Nous devons beaucoup eſperer, particulierement de quantité d'ames innocentes, de tant d'enfans morts aprés le Baptême, qui ſans doute ſe preſentent inceſſamment devant le Trône de Dieu, pour la converſion de leurs parens & de leurs compatriotes.

and were openly glorying in the fact that they were Christians, an old woman who was strongly attached to her superstitions, rudely scolded them,—telling them, among other things, that Baptism was invented only to cause [20] death, and that they must fully expect to die soon. "Very well," they replied, "we will die, but we will die Christians, and will sooner have our souls torn from our bodies than the Faith from our hearts."

Ought not that noble spirit to touch the most hardened and the most barbarous? Perhaps it is God's will to touch them still by an incident which appears extraordinary enough here. A short time after our arrival we had baptized two twin children, one of whom died a few days later; and, because we had not yet any Cemetery, the relatives suspended this little body in the air, after their usual custom, placing it on a scaffold, and then retired into the Forests to pass the winter. A pack of Wolves, pressed with hunger, coming out of the woods, pounced upon this little body; but they,—after they had devoured the skins and even the colored glass beads with which it was covered,—through a protecting influence that was altogether marvelous, did not touch at all the body itself, as being a thing consecrated by holy Baptism.

[21] We shall see what effect this will have on the minds of these poor Infidels. We ought to hope for much, especially from the great number of innocent souls, the souls of so many children who died after Baptism, and who, without doubt, present themselves immediately before God's Throne, to ask for the conversion of their relatives and the people of their country.

## [22] CHAPITRE XI.

### DE LA MISSION DU SAINT ESPRIT, À LA POINTE DE CHAGAOUAMIGONG, DANS LE LAC TRACY OU SUPERIEUR. DES PROPRIETEZ & DES RARETEZ QUI SE TROUVENT DANS LE LAC SUPERIEUR: ET PREMIEREMENT DES PESCHES DIFFERENTES DONT IL ABONDE.

CE Lac a preſque la figure d'un Arc bandé de plus de cent quatre-vingt lieuës de long: Le côté du Midy en eſt comme la corde, & il ſemble que la flêche ſoit une grande Langue de terre, qui avance plus de quatre-vingt lieuës dans le large, en ſortant de ce même côté du Sud, vers le milieu du Lac.

Le côté du Nord eſt affreux par une ſuite de Rochers, qui font le terme de cette prodigieuſe chaîne de Montagnes; [23] qui prenant naiſſance au-delà du Cap de Tourmente, au deſſous de Quebec, & ſe continuant juſques-icy, par une eſpace de plus de ſix cens lieuës de long, viennent enfin ſe perdre à l'extremité de ce Lac.

Il eſt preſque par tout découvert & déchargé d'Iſles, qui ne ſe retrouvent ordinairement que vers les rivages du côté du Nord. Cette grande ouverture donne priſe aux vents, qui l'agitent avec autant de violence que l'Ocean.

Il eſt preſque par tout tellement abondant en Eſturgeons, en Poiſſons blancs, en Truites, Carpes & Harencs, qu'un ſeul Pêcheur prendra en une nuit,

## [22] CHAPTER XI.

### OF THE MISSION OF SAINT ESPRIT AT CHAGAOUAMIGONG POINT, IN LAKE TRACY OR SUPERIOR. OF THE PECULIARITIES AND RARITIES THAT ARE FOUND IN LAKE SUPERIOR; AND, FIRST, OF THE DIFFERENT FISHERIES IN WHICH IT ABOUNDS.

THIS Lake has almost the form of a bent Bow, more than a hundred and eighty leagues long; the South side serves as its string, and the arrow seems to be a great Tongue of land projecting more than eighty leagues into the width of the Lake, starting from this same South side, at about its middle.

The North side is frightful, by reason of a succession of Rocks which form the end of that prodigious Mountain-chain [23] which, beginning beyond Cap de Tourmente, below Quebec, and continuing as far as this point, over a distance of more than six hundred leagues in extent, finally comes and loses itself at the end of this Lake.

It is clear almost throughout and unencumbered with Islands, which are ordinarily found only toward the North shores. This great open space gives force to the winds, and they stir it up with as much violence as the Ocean.

It is almost everywhere so abundant in Sturgeon, Whitefish, Trout, Carp, and Herring, that a single Fisherman will catch in one night twenty large

vingt grands Eſturgeons, ou cent cinquante Poiſſons blancs, ou huict cens Harencs en une rets: Ces Harencs ont bien du rapport à ceux de la Mer pour la figure & pour la groſſeur; mais ils n'en ont pas tout à fait la bonté. Il faut ſouvent s'expoſer beaucoup pour cette pêche, qui en certains endroits ne ſe fait qu'au large, & en des lieux dangereux & ſujets [24] aux tempêtes, & la nuit avant le lever de la Lune: Et de fait, deux François y ont eſté noyez l'Automne dernier, ayans eſté ſurpris d'un coup de vent qu'ils n'ont pû éviter.

Dans la Riviere nommée Nantounagan, qui eſt du côté du Midy, il y a tres-grande pêche d'Eſturgeons de jour & de nuit, depuis le Printemps juſques en Automne; & c'eſt là où les Sauvages vont faire leurs proviſions: Et vis à vis de cette Riviere, au côté du Nord, on fait une pêche toute ſemblable dans une petite ance, ou une ſeule rets vous fournit en une nuit trente & quarante Eſturgeons.

Cette abondance ſe retrouve encore en une Riviere qui eſt à l'extremité du Lac: Et décendant par le côté du Nord, on rencontre une autre Riviere qui porte le nom des Eſturgeons noirs qui s'y pêchent; ils ne ſont pas ſi bons que les autres, mais les Voyageurs qui ſont affamez, les trouvent excellens.

A la pointe du ſaint Eſprit Chagaouamigong, où demeurent les Outaoüaks, [25] & les Hurons, on pêche en tout temps de l'année grande quantité de Poiſſon blanc, de Truites, & de Harenc: Cette manne commence en Novembre, & dure juſqu'aprés les glaces, & plus il fait froid, plus on en pêche. On trouve de ce Harenc par tout le Lac du côté du Midy, depuis le Printemps juſqu'à la fin du mois d'Aouſt.

Sturgeon, or a hundred and fifty Whitefish, or eight hundred Herring, in one net. These Herring are very much like those of the Sea in shape and size, but are not quite so good. One often has to undergo much exposure for this fishing, which, in certain parts, is carried on only in the offing, and in places that are dangerous and subject [24] to storms; while at night the fishing is done before the Moon rises. In fact, two Frenchmen were drowned there last Autumn, being surprised by a gust of wind which they could not avoid.

In the River named Nantounagan [Ontonagon], which is toward the South, very extensive fishing for Sturgeon is carried on, day and night, from Spring until Autumn; and it is there that the Savages go to lay in their provision. Opposite this River on the North side, a quite similar fishery is carried on in a little cove where a single net furnishes you thirty and forty Sturgeon in one night.

This plenty is found besides in a River at the end of the Lake; and, going down along the North side, one comes upon another River which takes its name from the black Sturgeon that are caught there; they are not so good as the others, but Travelers who are starving find them excellent.

At the point of saint Esprit, Chagaouamigong, where the Outaouaks [25] and the Hurons live, there are caught at all times of the year great numbers of Whitefish, Trout, and Herring. This manna begins in November, and lasts until the ice comes; and, the colder the weather becomes, the more fish one catches. These Herring are found in every part of the Lake on the South side, from Spring down to the end of the month of August; and a full list of all its

Il faudroit parcourir toutes les ances & toutes les Rivieres de ce Lac, pour en raconter toutes les pêches.

C'eſt ainſi que la Providence à pourvû à ces pauvres peuples, qui faute de chaſſe & de bleds, ne vivent pour la pluſpart que de poiſſon.

[26] DES MINES DE CUIVRE QUI SE RETROUVENT DANS LE LAC SUPERIEUR.

JVSQU'À preſent on avoit crû que ces Mines ne ſe retrouvoient qu'en une ou deux Iſles: Mais depuis que nous en avons fait des recherches plus exactes, nous avons appris des Sauvages quelques ſecrets qu'ils ne vouloient pas reveler; il a fallu uſer d'adreſſe pour tirer ces connoiſſances, & faire diſcernement du vray d'avec le faux.

Nous ne garantiſſons pas neantmoins tout ce que nous en allons dire, ſur leur ſimple depoſition, juſqu'à ce que nous en puiſſions parler avec plus d'aſſurance, quand nous nous ſerons transportez ſur les lieux, ce que nous eſperons faire cét Eſté, en même temps que nous irons chercher des brebis égarées, & errantes par tous les quartiers de ce grand Lac.

En y entrant par ſon embouchure, qui ſe décharge au Sault, le premier [27] endroit qui ſe preſente, où ſe retrouve du Cuivre en abondance, eſt une Iſle qui eſt éloignée de quarante ou cinquante lieuës, ſcituée vers le côté du Nord, vis à vis d'un endroit qu'on appele Miſſipicoüatong.

Les Sauvages racontent que c'eſt une Iſle flotante, qui eſt quelquefois loing, quelquefois proche, ſelon les vents qui la pouſſent, & la promenent de côté & d'autre: Ils ajoûtent qu'il y a bien long-temps que

fisheries would require a complete enumeration of all the coves and all the Rivers of this Lake.

It is thus that Providence has provided for these poor peoples, who, in default of hunting and of corn, live for the most part only on fish.

[26] OF THE COPPER MINES WHICH ARE FOUND IN LAKE SUPERIOR.

HITHERTO it had been thought that these Mines were found only in one or two Islands; but, since we have made more exact inquiries on the subject, we have learned from the Savages some secrets which they did not wish to reveal. It has been necessary to use artifice to elicit this information, and to distinguish the true from the false.

Still we do not vouch for the truth of all that we are about to relate, upon their simple deposition, until we are able to speak with more assurance after having gone in person to the places referred to; and this we hope to do this Summer, at the same time when we go in search of lost and wandering sheep all through the region of that great Lake.

Upon entering it by its mouth, where it empties into the Sault, the first [27] place met where Copper is found in abundance, is an Island, distant forty or fifty leagues and situated toward the North, opposite a spot called Missipicouatong [Michipicoten].

The Savages say that it is a floating Island, which is sometimes far off, sometimes near, according to the winds that push it and drive it in all directions. They add, that a long time ago four Savages came thither by chance, having lost their way in the fog by which that Island is almost always surrounded.

quatre Sauvages y furent par rencontre, s'étans égarez dans la brume, dont cette Iſle eſt preſque toûjours environnée.

C'étoit du temps qu'ils n'avoient point encor eu de commerce avec les François, & n'avoient aucun uſage ny des chaudieres ny des haches. Ceux-cy donc voulans ſe preparer à manger, firent à leur ordinaire: Prenant des pierres qu'ils trouvoient au bord de l'eau, les faiſoient rougir dans le feu, & les jettoient dans un plat d'écorce plein d'eau pour la faire boüillir, & faire cuire par cette induſtrie leur viande. Comme ils choiſiſſoient ces pierres, [28] ils trouvoient que c'étoient preſque tous morceaux de Cuivre: Ils ſe ſervirent donc des unes & des autres, & aprés avoir pris leur repas, ils ſongerent à s'embarquer au plûtoſt, craignant les Loups Cerviers, & les Lievres, qui ſont en cét endroit grands comme des Chiens, & qui venoient manger leurs proviſions, & même leur Canot.

Avant que de partir, ils ſe chargerent de quantité de ces pierres groſſes & menuës, & mêmes de quelques plaques de Cuivre; mais ils ne furent pas bien éloignez du rivage, qu'une puiſſante voix ſe fit entendre à leurs oreilles, diſant tout en colere: Qui ſont ces voleurs qui m'emportent les berceaux & les divertiſſemens de mes enfans? Les plaques de Cuivre ſont les berceaux, parce que parmy les Sauvages ils ne ſont faits que d'un ou deux aix joints enſemble, ſur leſquels ils couchent leurs enfans; & ces petits morceaux de Cuivre qu'ils enlevoient, ſont les jouets & les divertiſſemens des enfans Sauvages, qui joüent enſemble [29] avec des petites pierres.

Cette voix les étonna beaucoup, ne ſçachant de qui elle étoit. Les uns diſent que c'eſt le Tonnerre,

It was in the times before they had yet had any commerce with the French, and when they did not use kettles or hatchets. These men, then, wishing to prepare themselves something to eat, adopted their usual method: taking some stones that they found at the water's edge, they heated them red-hot, and threw them into a bark dish filled with water, to make it boil, and by this device to cook their meat. While selecting these stones, [28] they found that they were almost all pieces of Copper; accordingly they made use of some of them, and, after taking their repast, resolved to embark as soon as possible, fearing the Lynxes and Hares, which are as large as Dogs in that region, which were coming to eat up their provisions and even their Canoe.

Before setting out, they loaded themselves with a good many of these stones, large and small, and even with some slabs of Copper; but they had not gone far from the shore when a powerful voice made itself heard to their ears, calling in great wrath: "Who are those robbers carrying off from me my children's cradles and playthings?" The Copper slabs are the cradles, because among the Savages these are made of only one or two boards joined together, on which they put their children to bed; and those little pieces of Copper that they were carrying off are the toys and playthings of the Savage children, who play together [29] with little stones.

That voice astonished them greatly, as they knew not whose it was. Some say that it was Thunder, because there are many storms there; and others that it was a certain Spirit whom they call Missibizi, who passes among these peoples for the God of the

parce qu'il y a là beaucoup d'orages; & les autres que c'eſt un certain Genie qu'ils appelent Miſſibizi, qui paſſe parmy ces peuples pour le Dieu des eaux, comme Neptune parmy les Payens: Les autres qu'elle venoit de Memogoviſſioüis, ce ſont, diſent-ils, des Hommes marins, approchans aſſez des Tritons fabuleux ou des Sirennes, leſquels vivent toûjours dans l'eau, avec une chevelure longue juſqu'à la ceinture. Vn de nos Sauvages nous a dit en avoir vû un dans l'eau, ſelon qu'il ſe l'eſt imaginé.

Quoy qu'il en ſoit, cette voix étonante jetta tellement la frayeur dans l'eſprit de nos Voyageurs, qu'un des quatre mourut avant que d'arriver à terre: Peu de temps aprés un ſecond fut enlevé, puis le troiſiéme; de ſorte qu'il n'en reſta qu'un, lequel s'étant rendu en ſon Pays, raconta tout ce qui [30] s'étoit paſſé, puis mourut fort peu aprés.

Les Sauvages tous craintifs & ſuperſtitieux qu'ils ſont, n'ont jamais oſé y aller depuis ce temps-là, de peur d'y mourir, croyans qu'il y a certains Genies qui tuënt ceux qui en abordent: Et de fait, de memoire d'homme, on ne ſçait perſonne qui y ait mis le pied, ou qui ait même voulu naviger de ce côté-là, quoy que l'Iſle paroiſt aſſez à découvert, & qu'on diſtingue même les arbres d'une autre Iſle nommée Achemikouan.

Il y a du vray, & il y a du faux dans tout ce narré; & voicy ce qui eſt de plus probable: A ſçavoir, que ces quatre perſonnes ont eſté empoiſonnées par l'eau qu'ils firent boüillir avec ces morceaux de cuivre, qui par la violence de leur chaleur, luy communiquerent leur venin: Car nous ſçavons par experience, que ce cuivre étant mis au feu pour la premiere fois, exhale des vapeurs tres-malignes, épaiſſes, infectes,

waters, as Neptune did among the Pagans. Others say it came from Memogovissiouis: these are, they say, marine People somewhat like the fabulous Tritons or the Sirens, who always live in the water and have long hair reaching to the waist. One of our Savages told us he had seen one of them in the water, according to what he imagined.

However this may be, that astounding voice inspired such terror in our Travelers' souls that one of the four died before reaching land. A short time afterward a second was taken off, and then the third; so that only one was left, who, after returning to his Country and relating all that [30] had happened, died very soon afterward.

The Savages, all timid and superstitious as they are, have never dared to go there since that time, for fear of dying there, believing that there are certain Spirits who kill those who approach them. And, in fact, in the memory of man, no one has been known to set foot there, or even to be willing to sail in that direction,—although the Island seems to be open enough, and its trees may even be distinguished from another Island, named Achemikouan.

There is truth and there is untruth in this whole narrative, and the following is what is most probable: namely, that those four persons were poisoned by the water that they boiled with the pieces of copper, which communicated their poison to it, owing to their very great heat; for we know by experience that this copper, when it is put into the fire for the first time, exhales very malignant vapors, which are thick and infectious and whiten the fireplace. It is not, however, a poison [31] so immediate as not to operate more promptly in some cases than in others,

& qui blanchiſſent les cheminées: Ce n'eſt pas pourtant un venin [31] ſi preſent, qu'il n'opere plus promptement dans les uns que dans les autres, comme il eſt arrivé en ceux dont nous parlons, leſquels étans déja mal affectez, ſe feront aiſément imaginez entendre ces voix, ſi peu qu'ils ayent entendu de quelque écho, qui ſe retrouve communément dans les Rochers, dont cette Iſle eſt bordée.

Peut-étre a-t-on feint cette fable du depuis, ne ſçachant à quoy attribuer la mort de ces Sauvages: Et quand ils diſent, que c'eſt une Iſle flotante, il eſt croyable que les vapeurs, dont elle eſt ſouvent chargée, ſe rarefiant ou s'épaiſiſſant aux rayons du Soleil, leur font paroître l'Iſle quelquefois bien proche, & d'autres fois plus éloignée.

Ce qui eſt de certain, eſt que dans le ſentiment commun des Sauvages, il y a dans cette Iſle grande abondance de Cuivre, mais qu'on n'oſe pas y aller: C'eſt par où nous eſperons commencer les découvertes que nous pretendons [32] faire cét Eſté.

Avançant juſqu'à l'endroit qu'on appele la grande ance, on rencontre une Iſle à trois lieuës de terre, qui eſt renommée pour le metail qui s'y retrouve, & pour le nom de Tonnerre qu'elle porte, parce qu'on dit qu'il y tonne toûjours.

Mais plus loin vers le Couchant, du même côté du Nord, ſe trouve l'Iſle la plus fameuſe pour le Cuivre, appelée Minong, qui eſt celle où les Sauvages ont dit à bien des perſonnes qu'il y en a, & en quantité, & en bien des endroits. Elle eſt grande, & elle a bien vingt-cinq lieuës de long; elle eſt éloignée de terre-ferme de ſept lieuës, & du bout du Lac de plus de ſoixante: preſque tout à l'entour de l'Iſle on

as happened with those of whom we are speaking; who, being already affected by the poison, may have easily imagined that they heard those voices, if they heard, however slightly, some echo, such as is commonly found among the Rocks bordering that Island.

Perhaps this fable has been invented since the event, from not knowing to what to attribute the death of those Savages; and when they say that it is a floating Island, it is not incredible that the mists with which it is often laden, by becoming thin or dense under the Sun's rays, make the Island appear to the observer sometimes very near, and at other times farther away.

What is certain is that, in the common opinion of the Savages, there is a great abundance of Copper in that Island; but they dare not go there. It is there that we hope to begin the discoveries which we purpose [32] making this Summer.

Advancing as far as the part called "the great inlet," one comes to an Island three leagues from land, renowned for the metal that is found there, and for the name of *Tonnerre* [Thunder], which it bears because it is said to thunder there all the time.

But farther toward the West, on the same North side, is found the Island which is most famous for Copper, and is called Minong [Isle Royale]; this is the one in which, as the Savages have told many people, the metal exists in abundance, and in many places. It is large, and is fully twenty-five leagues long; it is distant seven leagues from the mainland, and more than sixty from the end of the Lake. Pieces of Copper, mingled with the stones, are found at the water's edge almost all around the Island,

rencontre au bord de l'eau dés morceaux de Cuivre mêlez avec les pierres, ſur tout au côté qui eſt oppoſé au Midy: Mais principalement dans une certaine ance, qui eſt vers le bout qui regarde le Nord-Eſt du [33] côté du large il y a des coſteaux tous eſcarpez de terre glaize, & là ſe voyent pluſieurs couches, ou lits de Cuivre rouge, les uns ſur les autres, ſeparez ou diviſez par d'autres couches de terre ou de Rochers. Dans l'eau meſme on voit comme du ſable de Cuivre, & on en puiſe avec des cuilliers des grains gros comme du gland, & d'autres plus menus reduits en ſable. Cette grande Iſle eſt preſque toute environnée d'Iſlets qu'on dit eſtre de Cuivre, on en rencontre en divers endroits juſques à la terre ferme du Nord. Vne entr'autres qui n'eſt éloignée de Minong que de la portée de deux coups de fuzil: il eſt entre le milieu de l'Iſle, & le bout qui regarde le Nord Eſt: & c'eſt encore de ce côté du Nord-Eſt, bien loin au large, qu'il y a une autre Iſle qui s'appelle Manitouminis, à cauſe du cuivre dont elle abonde, & de qui on raconte, que ceux qui y furent autrefois & y jettant des pierres, la faiſoient retentir comme fait d'ordinaire l'airain.

Avançant juſqu'au bout du Lac, & retournant une journée par le coſté du [34] Sud, on void au bord de l'eau une Roche de Cuivre, qui peze bien ſept ou huit cens livres, ſi dure que l'acier ny peut preſque entrer: Quand neantmoins il eſt échauffé, on le couppe comme du plomb.

Plus en deça, vingt ou trente lieuës, eſt ſcituée la pointe de Chagaouamigong, où nous avons établ y la Miſſion du ſaint Eſprit, de laquelle nous parlerons cy-aprés. Proche de là ſont des Iſles, aux rivages

especially on the South side; but principally in a certain inlet that is near the end facing the Northeast, toward the [33] offing, there are some very steep clay hills where are seen several strata or beds of red Copper, one over another, separated or divided by other strata of earth or of Rocks. In the water even is seen Copper sand as it were; and from it may be dipped up with ladles grains as large as a nut, and other smaller ones reduced to sand. This large Island is almost all surrounded with Islets that are said to be formed of Copper; they are encountered in various places, as far as the mainland on the North. One, among others, is only two gunshots distant from Minong; it is between the middle of the Island and the end that faces the Northeast. Again, on this Northeast side, far out in the lake, there is another Island which, because of the copper in which it abounds, is called Manitouminis [*i.e.*, "Island of the spirit"]; of this it is related that those who came here formerly, upon throwing stones at the ground, made it ring, just as brass is wont to ring.

Going on to the end of the Lake, and coming back a day's journey along the South side, [34] one sees at the water's edge a Rock of Copper weighing fully seven or eight hundred livres, so hard that steel can scarcely cut it; yet, when it is heated, it may be cut like lead.

Twenty or thirty leagues this side of that spot is situated Chagaouamigong point, where we have established the Mission of saint Esprit, of which we shall speak hereafter. Near that place are some Islands, on the shores of which are often found Rocks of Copper, and even slabs of the same material.

deſquelles on trouve ſouvent des Roches de Cuivre, & même des plaques de même matiere.

Le Printemps dernier nous avons achepté des Sauvages une plaque de pur Cuivre de deux pieds en quarré, qui peze plus de cent livres. On ne croit pas pourtant que les mines ſe trouvent dans les Iſles; mais que tous ces caillous de Cuivre viennent probablement de Minong, ou des autres Iſles qui en ſont les ſources, portez ſur les glaces flottantes, ou roulez dans le fonds de l'eau par les vents tres-impetueux, particulierement du Nord-Eſt, qui eſt extremement [35] violent.

Il eſt vray qu'en Terre-ferme, au lieu où les Outaoüaks font du bled d'Inde, à demie-lieuë du bord de l'eau, les femmes ont trouvé quelquesfois des morceaux de Cuivre épars cà & là, de la peſanteur de dix, vingt ou trente livres. C'eſt en foüillant dans le ſable, pour y cacher leur bled, qu'elles y font ces rencontres.

En revenant encore vers l'emboucheure du Lac, ſuivant le coſté du Sud, à vingt lieuës du lieu dont nous venons de parler, on entre dans la Riviere appelée Nantounagan, dans laquelle ſe voit une éminence d'où tombent des pierres de Cuivre rouge, dans l'eau ou ſur la terre; on les trouve aſſez aisément: Et il y a trois ans qu'on nous en donna un morceau maſſif de la peſanteur de cent livres, qui fut pris en ce meſme endroit dont nous avons coupé quelques pieces que nous avons envoyées à Quebec à Monſieur Talon.

Tous ne conviennent pas de l'endroit preciſément où l'on le trouve: les uns veulent que ce ſoit où la riviere commence [36] à ſe retirer; d'autres diſent que tout proche du Lac, en foüillant dans la

Last Spring, we bought from the Savages a slab of pure Copper, two feet square, and weighing more than a hundred livres. It is not thought, however, that the mines are found in the Islands, but that all these Copper pebbles probably come from Minong or from the other Islands which are the sources of it, borne upon floating ice or rolled along in the depths of the water by the very impetuous winds,—particularly by the Northeast wind, which is extremely [35] violent.

It is true that on the Mainland, at the place where the Outaouaks raise Indian corn, half a league from the water's edge, the women have sometimes found pieces of Copper scattered here and there, of the weight of ten, twenty, or thirty livres. It is in digging up the sand to plant their corn that they make these chance discoveries.

Still returning toward the mouth of the Lake and following the South side, at twenty leagues' distance from the spot we have just mentioned one enters the River called Nantounagan, in which is seen a height from which stones of red Copper fall into the water or on the ground, and are very easily found. Three years ago we were given a massive piece of it, a hundred livres in weight, which was taken in this same spot; from it we have cut off some fragments, and sent them to Quebec to Monsieur Talon.

All do not agree as to the precise spot where it is found, some maintaining that it is where the river begins [36] to narrow, and others saying that it is encountered very near the Lake, by digging in the clay. Some have said that at the place where the River forks, and in the channel farthest to the East,

terre glaiſe on le rencontre. Quelques-uns ont dit qu'au lieu où la Riviere ſe fourche, & dans le ruiſſeau qui eſt plus vers le Levant, en deçà d'une pointe, il faut foüir dans de la terre graſſe pour y trouver ce Cuivre; & même qu'on rencontre des pieces de ce métail éparſes dans le ruiſſeau, qui eſt au milieu.

Venant encor en deçà, ſe preſente la longue pointe de terre que nous avons dit eſtre comme la flêche de l'arc, à l'extremité de laquelle il n'y a qu'un Iſlet qui paroît de ſix pieds en quarré, & qu'on dit être tout de cuivre.

Enfin, pour ne laiſſer aucune partie de ce grand Lac, que nous n'ayons parcouruë, on nous aſſure que dans lés terres du côté du Midy, l'on trouve en divers endroits des mines de ce metail.

Toutes ces connoiſſances, & d'autres qu'il n'eſt pas neceſſaire de décrire plus au long, meritent bien qu'on en faſſe une recherche exacte; & c'eſt [37] ce que nous tâcherons de faire. Comme auſſi pour juger d'un certain verd de gris, qui decoule, dit-on, par les crevaſſes de certains Rochers qui ſont ſur le bord de l'eau, où l'on trouve même parmy les caillous quelques morceaux aſſez tendres, d'un verd agreable. Si Dieu nous conduit dans nôtre entrepriſe, nous en parlerons l'an prochain avec plus de certitude & de connoiſſance.

## DES PEUPLES QUI ONT RAPPORT À LA MISSION DU SAINT ESPRIT EN LA POINTE DITE DE CHAGAOUAMIGONG.

On peut compter plus de cinquante Bourgades qui compoſent divers peuples, ou errants, ou ſedentaires, qui dépendent en quelque façon de cette

on this side of a point of land, one must dig in the rich earth to find this Copper; and that pieces of this metal are even found scattered in the channel which is in the middle.

Still continuing in this direction, the long point of land presents itself which we have called the arrow of the bow; at its end there is only an Islet, which appears to be six feet square, and is said to be all of copper.

Finally, not to leave any part of this great Lake that we have not explored, we are assured that in the interior, toward the South, mines of this metal are found in different places.

All this information and other besides, which it is not necessary to give more in detail, make it worth while to undertake an exact investigation in these matters; and that is [37] what we shall try to do,— as also to examine a certain verdigris which is said to run down through the crevices of certain Rocks at the waterside, where one even finds among the pebbles some rather soft pieces, of a pleasant green hue. If God guide us in our enterprise, we shall speak about it next year with more certainty and knowledge.

## OF THE PEOPLES CONNECTED WITH THE MISSION OF SAINT ESPRIT, AT THE POINT CALLED CHAGAOUAMIGONG.

MORE than fifty Villages can be counted, which comprise divers peoples, either nomadic or stationary, who depend in some sort on this Mission; and to whom the Gospel can be proclaimed, either by going into their Country, or waiting for them to come to this to do their trading.

Miſſion, & auſquels on peut annoncer l'Evangile, ſoit allant en leur Pays, ſoit lors qu'ils viennent en celuy-cy pour faire leur traite.

Les trois Nations compriſes ſous le [38] nom d'Outaoüaks, dont une a embraſſé le Chriſtianiſme, & celle des Hurons Etionnontatehronnons, où il y a prés de cinq cens baptizez, habitent cette pointe, y vivant de pêche, & de bled, & rarement de chaſſe, ils font plus de quinze cens ames.

Les Ilinois peuples tirans au Sud, ont cinq grands Bourgs, dont l'un a trois lieuës d'étenduë, les cabanes étans ſcituées en long; ils font prés de deux milles ames, & ſe rendent icy de temps en temps en grand nombre, comme Marchands, pour emporter des haches & chaudieres, fuzils & autres choſes dont ils ont beſoin. Pendant le ſejour qu'ils font icy, on prend ſon temps pour jetter dans leurs cœurs les premieres ſemances de l'Evangile. Il ſera parlé cy-aprés plus amplement de ces peuples, & du deſir qu'ils ont fait paroître, d'avoir chez eux un de nos Peres pour les inſtruire; comme auſſi du deſſein qu'à formé le Pere Marquette d'y aller l'Automne prochain.

A huit journées d'icy, du côté du Couchant, eſt le premier des trente [39] Villages des Nadoueſſi. La groſſe guerre qu'ils ont avec nos Hurons, & quelques autres Nations de ces Quartiers, les tient plus reſſerrez, & les oblige à ne venir icy qu'en petit nombre, & comme en Embaſſade. Il en ſera auſſi parlé cy-aprés, & de ce que ledit Pere a fait pour les mettre & conſerver en paix.

De toutes les Nations du côté du Nord, il y en a trois entr'autres qui viennent icy en traitte, & tout

The three Nations comprised under the [38] name of Outaouaks, of which one has embraced Christianity, and that of the Etionnontatehronnon Hurons — among whom there are more than five hundred baptized persons — inhabit this point; they live there on fish and corn, and rarely by hunting, and number more than fifteen hundred souls.

The Ilinois, tribes extending toward the South, have five large Villages, of which one has a stretch of three leagues, the cabins being placed lengthwise. They number nearly two thousand souls, and repair to this place from time to time in great numbers, as Merchants, to carry away hatchets and kettles, guns, and other articles that they need. During the sojourn that they make here, we take the opportunity to sow in their hearts the first seeds of the Gospel. Fuller mention will be hereafter made of these peoples, and of the desire which they manifest to have one of our Fathers among them to instruct them; and also of the plan formed by Father Marquette to go thither next Autumn.

Eight days' journey from here toward the West is the first of the thirty [39] Villages of the Nadouessi. The extensive warfare carried on by them with our Hurons, and with some other Nations of those Regions, keeps them more confined, and obliges them to come hither only in small numbers, and as if on an Embassy. Of them also mention will be made hereafter, and of what the said Father has done to put them in a state of peace and keep them there.

Of all the Nations toward the North, there are three, among others, who come to trade here; and very recently two hundred Canoes passed some time here.

fraîchement, deux cens Canots y ont paſſé quelque temps.

Et quatre autres Nations de celles qui compoſent la Miſſion de ſaint François Xavier, dans la Baye des Puans, ont pris icy les premiers teintures de la Foy, pendant le temps qu'elles y ont reſidé, fuyant les pourſuites des Iroquois.

Ainſi cette Miſſion ſe trouve environnée preſque de tous côtez de peuples, à la converſion deſquels on a commencer de vaquer, ainſi que nous allons voir.

## [40] LETTRE DV PERE IACQUES MARQUETTE AU REVEREND PERE SUPERIEUR DES MISSIONS.

MON REVEREND PERE,
*PAX CHRISTI.*

Ie ſuis obligé de rendre compte à V. R. de l'état de la Miſſion du ſaint Eſprit aux Outaoüaks, ſelon l'ordre que j'en ay receu d'Elle, & nouvellement encore du P. Dablon, depuis mon arrivée icy, aprés une Navigation d'un mois dans la neige, & dans les glaces qui nous ont fermé le paſſage, & dans des dangers de mort preſque continuels.

La Divine Providence m'ayant deſtiné pour continuer la Miſſion du ſaint Eſprit, que le Pere Alloüez avoit commencé; [41] & où il avoit baptizé les principaux de la Nation des Kiſkakonk. I'y arrivay le treiſiéme de Septembre, & j'allay viſiter les Sauvages, qui étoient dans les Deſerts, qui ſont diviſez comme en cinq Bourgades. Les Hurons au nombre de quatre à cinq cens ames preſque tous baptizez, conſervent toûjours un peu de Chriſtianiſme; quel-

Four other Nations also — of the number of those composing the Mission of saint François Xavier, at the Bay des Puans — received here the first tincture of the Faith during the time when, fleeing from the pursuit of the Iroquois, they resided here.

Thus this Mission finds itself surrounded, on almost all sides, by peoples to whose conversion we have begun to apply ourselves, as we shall see.

## [40] LETTER FROM FATHER JACQUES MARQUETTE TO THE REVEREND FATHER SUPERIOR OF THE MISSIONS.

My Reverend Father,
*PAX CHRISTI.*

I am obliged to render an account to Your Reverence of the condition of the Mission of saint Esprit among the Outaouaks, according to the order that I have received from You — and again, recently, from Father Dablon — since my arrival here, after a Voyage of a month amid snow and ice, which blocked our passage, and amid almost constant dangers of death.

Having been assigned by Divine Providence to continue the Mission of saint Esprit, — which Father Allouez had begun, [41] and where he had baptized the principal men of the Nation of the Kiskakonk, — I arrived here on the thirteenth of September, and went to visit the Savages in the Clearings, who are divided among five Villages. The Hurons, to the number of four or five hundred souls, almost all baptized, still preserve a little Christianity. Some of the chief men, assembled in a council, were very glad to see me at first; but when I informed them that I

ques-uns des principaux aſſemblez dans un conſeil, furent aſſez ſatisfaits de me voir d'abord; mais leur ayant fait entendre que je ne ſçavois pas leur langue encore parfaitement, & qu'il n'y venoit point d'autre Pere, tant à cauſe qu'ils étoient tous allez aux Iroquois, & que le Pere Alloüez qui les entendoit tout à fait bien, n'avoit pas voulu y retourner pour cét Hyver, parce qu'ils ne ſe portoient point à la Priere avec aſſez d'affection. Ils avoüerẽt qu'ils meritoient bien cette punition; & depuis, durant l'Hyver ils en ont parlé, & ont reſolu de mieux faire, ainſi qu'ils me l'ont témoigné.

La Nation des Outaoüaks Sinagaux, eſt tres-éloignée du Royaume de Dieu [42] pour eſtre extrémement attachez par-deſſus toutes les autres Nations aux ſalletez, aux ſacrifices, & aux jongleries, ils tournent la Priere en riſée: A peine veulent-ils nous entendre parler du Chriſtianiſme; ils ſont ſuperbes & ſans eſprit, tellement que je croy qu'il y a ſi peu à faire avec cette Nation, que je n'en ay pas ſeulement voulu baptizer les enfans qui ſe portoient bien, & qui ſembloient pouvoir échaper, me contentant d'étre aux aguets pour les malades.

Ceux de la Nation de Keinouché ſe déclarent hautement, diſant qu'il n'eſt point encore temps; il y a neantmoins deux hommes autres-fois baptizez, dont l'un qui eſt aſſez âgé paſſe pour un miracle parmy les Sauvages, n'ayant point encore voulu ſe marier: il perſiſte toûjours en ſa reſolution, quoy qu'on puiſſe luy en dire; il ſouffre de grandes attaques, même de ſes parens, cela ne le touche point, non plus que la perte qu'il a faite de toutes ſes Marchandiſes qu'il avoit apportées l'an paſſé des

did not yet know their language perfectly, and that no other Father was coming to the place,—both because they had all gone to the Iroquois; and because Father Allouez, who understood them thoroughly, had been unwilling to return to them for this Winter, because they did not take enough interest in Prayer,—they acknowledged that they were well deserving of this punishment. Since then they have spoken of the matter during the Winter, and resolved to do better, as they have declared to me.

The Nation of the Sinagaux Outaouaks is very far from the Kingdom of God, [42] because of its extreme attachment, above all the other Nations, to indecencies, sacrifices, and jugglery. They turn Prayer to ridicule, and scarcely will they hear us speak of Christianity; they are proud and without intelligence; so that I think there is so little to be accomplished with this Nation that I have not even been willing to baptize the children who were well, or those who seemed able to escape disease,—contenting myself with being on the watch for the sick.

The people of the Nation of Keinouché[5] declare themselves boldly, saying that it is not yet time. Still there are two men that were formerly baptized,—one of whom, who is rather old, is looked upon as a wonder among the Savages, from his never yet having chosen to marry; and he still persists in his resolution, whatever one can say to him on the subject. He undergoes sharp attacks, even from his relatives; but that does not affect him any more than the loss he suffered of all his Merchandise that he had brought the previous year from the French settlements, not even [43] saving wherewith to

habitations Françoiſes, ne luy étant pas [43] ſeulement reſté dequoy ſe couvrir; ce ſont de rudes épreuves pour des Sauvages, dont la pluſpart ne cherchent rien autre choſe que de poſſeder beaucoup en ce monde.

L'autre qui eſt un jeune homme nouvellement marié ſemble eſtre d'une autre nature que les autres. Les Sauvages extraordinairement attachez a leurs réveries; avoient conclud qu'il falloit qu'un certain nombre de jeunes gens fiſſent des ſaletez avec de jeunes filles, leſquelles choiſiſſent pour ce ſujet tel jeune homme qu'il leur plaiſt; jamais cela ne ſe refuſe, parce qu'ils croyent que de la dépend la vie des hommes: on appella ce jeune Chreſtien, d'abord il entre dans la Cabanne, & voyant qu'on alloit commencer ces deſordres, il fait ſemblant d'étre malade, & ſort auſſi-toſt: on va le rappeller, mais il n'en veut rien faire: il s'eſt confeſsé avec autant de prudence qu'on ſçauroit faire, & j'ay admiré qu'un Sauvage peuſt vivre ſi innocemment, & ſe declarer par tout Chreſtien avec tant de generoſité. Il a encore ſa mere qui eſt bonne Chreſtienne, [44] & quelques-unes de ſes ſœurs.

Les Outaoüaks extraordinairement ſuperſtitieux dans leurs feſtins & leurs jongleries, ſemblent s'endurcir aux inſtructions qu'on leur fait, ils ſont neantmoins bien contents qu'on baptize leurs enfans. Dieu a permis cét Hyver qu'une femme mourût dans ſon peché; on m'avoit caché ſa maladie, & je n'en appris rien que par le bruit qui courut qu'elle avoit demandé pour ſa gueriſon une danſe tres-vilaine: j'allay auſſi-toſt dans une Cabanne, ou tous les anciens eſtoient en feſtin, entre leſquels étoient quelques

cover himself. These are harsh trials for Savages, the greater part of whom seek for nothing else than to possess much in this world.

The other, who is a young man newly married, seems to be of a different nature from the rest. The Savages, extraordinarily attached to their dreams, had concluded that it was necessary for a certain number of young men to commit indecent acts with some young girls,—the latter choosing for this purpose such young men as they pleased. Never is any refusal given, because they believe that thereon depend the men's lives. This young Christian was called; at first, he entered the Cabin, but, seeing that those dissolute acts were about to begin, he pretended to be ill, and immediately went away. Some one went to call him back, but he would have none of it. He made his confession with as much prudence as any one could use; and I beheld with admiration that a Savage could live with such innocence, and everywhere declare himself a Christian with such spirit. He has a mother, too, who is a good Christian, [44] as are some of his sisters.

The Outaouaks, superstitious to an extraordinary degree in their feasts and their juggleries, seem to harden themselves to the teachings that are given them; yet they are very glad to have their children baptized. God suffered a woman to die in her sin this Winter. Her illness had been concealed from me, and I learned nothing of it except from the report that was circulated that she had asked for a very indecent dance as a cure. I immediately went into a Cabin where all the elders were at a feast, and among them were some Christian Kiskakonk. I pointed out to them this woman's impiety as well

Chreſtiens Kiſkakonk; je leur montray l'impieté de cette femme, & du jongleur, je les inſtruiſis, je parlay à tous ceux qui étoient preſens; & Dieu voulut qu'un ancien Outaoüak parla, diſant que l'on m'accordoit ce que je démandois, & qu'il n'importoit pas que cette femme mouruſt. Vn ancien Chrêtien prît auſſi-tôt la parole, diſant à la Nation qu'il falloit empêcher les débordemens de la jeuneſſe, & qu'il ne falloit pas permettre que les filles Chrétiennes ſe trouvaſſent [45] jamais à ces danſes. Pour ſatisfaire cette femme on changea cette danſe en un jeu d'enfant, mais cela n'empécha point qu'elle ne mourût avant le jour.

L'extremité ou étoit un jeune homme malade, fit dire aux jongleurs qu'il falloit invoquer le Diable par des ſuperſtitions tout à fait extraordinaires: Les Chrêtiens n'y firent aucune invocation, il n'y eut que le jongleur & le malade que l'on faiſoit paſſer ſur de grands feux qu'on avoit allumez dans toutes les Cabannes; ils diſent qu'il n'en ſent point la chaleur, quoy qu'on luy eût graiſſé le corps d'huyle durant cinq ou ſix jours: Hommes femmes & enfans courent par les Cabannes, demandans pour enigme ce qu'ils ont dans la penſée, & celuy qui le devine eſt tres-content de luy donner ce qu'il cherche: Ie les empéchay de faire les ſaletez qu'ils ont accoûtumé de faire à la fin de toutes ces diableries. Ie ne penſe pas qu'ils y retournent, parce que le malade mourut peu de temps aprés.

[46] La Nation des Kiſkakonk, laquelle durant trois ans avoit refuſé de recevoir l'Evangile que le Pere Alloüez leur annonçoit, reſolurent enfin ſur l'Automne de l'année 1668. d'obeyr à Dieu. La

as the juggler's, and I gave them instruction and spoke to all present. It was God's will that an old Outaouak should speak, saying that I was granted what I asked, and that it was no matter if that woman did die. An old Christian immediately took the word, and told the Nation that the young people's dissolute conduct must be stopped, and that the Christian girls must never be permitted to be present [45] at those dances. To satisfy that woman, the dance asked for was changed into a children's game, but this did not prevent her from dying before daylight.

The critical illness of a sick young man caused the jugglers to say that the Devil must be invoked by the observance of some altogether extraordinary superstitions. The Christians did not make any invocation to him; there were only the juggler and the sick man, who was made to pass over some large fires that had been lighted in all the Cabins. They said that he did not feel the heat, although his body had been smeared with oil for five or six days. Men, women, and children ran through the Cabins, asking as a riddle what they had in their thoughts; and he who guessed it was very glad to give the person what he sought. I prevented them from carrying out the indecencies that they are accustomed to practice at the close of all these deviltries; and I do not think that they will return to them, because the sick man died soon afterward.

[46] The Nation of the Kiskakonk, which for three years had refused to receive the Gospel, as proclaimed to them by Father Allouez, resolved at last, toward Autumn of the year 1668, to obey God. The resolution to that effect was adopted in a

reſolution en fut priſe dans un conſeil, & declarée au Pere, qui s'obligea d'hiverner pour une quatriéme fois avec eux, afin de les inſtruire & baptizer: Les principaux de la Nation ſe declarerent Chrêtiens; & afin de les cultiver, le Pere ayant paſſé dans une autre Miſſion, on m'en donna la charge, que j'allay prendre au mois de Septembre de l'année 1669.

Tous les Chrêtiens étoient dans leurs champs pour ramaſſer le bled d'Inde, ils m'écouterent avec plaiſir, lors que je leur dis que je ne venois à la pointe qu'à leur conſideration & celle des Hurons, que jamais on ne les abandonneroit, qu'on les cheriroit pardeſſus toutes les autres nations, & qu'ils ne faiſoient plus qu'une meſme choſe avec les François. I'eus la conſolation de voir leur affection à la priere, & l'eſtat qu'ils font d'étre [47] Chreſtiens, je baptizay les enfans nouvellement nais, je viſitay les Anciens que je trouvay tous bien diſpoſez; le Chef ayant ſouffert qu'on attachaſt proche de ſa Cabanne à une perche un chien, qui eſt une eſpece de ſacrifice que les Sauvages font au Soleil, & luy ayant dit que cela n'eſtoit pas bien, il alla luy meſme auſſi-toſt le jetter en bas. Vn malade inſtruit, mais non pas encore baptizé, me pria de luy octroyer cette grace, ou bien de demeurer proche de luy, parce qu'il ne vouloit point employer le jongleur pour ſa gueriſon, & qu'il craignoit le feu d'Enfer: je le diſpoſay au Bapteſme, j'eſtois ſouvent dans ſa Cabanne, la joye qu'il en recevoit luy rendit en partie la ſanté; il me remercia du ſoin que j'avois pris de luy; & peu de temps apres diſant que je luy avois donné la vie, il me fit preſent d'un eſclave qu'on luy avoit amené des Ilinois depuis deux ou trois mois.

council, and announced to the Father, who was thus obliged to winter with them for a fourth time, in order to instruct and baptize them. The chiefs of the Nation declared themselves Christians; and, in order to cultivate them, the Father having gone on to another Mission, I was given charge of them, and went to assume my duties in the month of September of the year 1669.

All the Christians were in their fields, harvesting the Indian corn. They heard me with pleasure when I told them that I came to la pointe only out of consideration for them and for the Hurons; that they should never be forsaken, but cherished more warmly than all the other nations; and that they had only one common interest with the French. I had the consolation of seeing their fondness for prayer, and the great account they make of being [47] Christians; I baptized the new-born babes, and visited the Elders, whom I found all favorably disposed; and when the Chief had permitted that a dog should be suspended from a pole near his Cabin,—a kind of sacrifice that the Savages make to the Sun,—and I had told him that was not right, he went himself at once and threw it down. A sick man, instructed but not yet baptized, begged me to grant him that grace, or else to remain near him, because he did not wish to employ the juggler for his cure, and he was afraid of Hell-fire. I prepared him for Baptism, and was often in his Cabin, the joy that he felt in consequence partly restoring his health. He thanked me for the care that I had taken of him, and soon after, saying that I had given him his life, he gave me a present of a slave that had been brought to him from the Ilinois, two or three months before.

Eſtant le ſoir dans la Cabanne d'un Chreſtien où je couchay, luy ayant fait faire quelques prieres aux Anges Gardiens, & luy ayant raconté quelques [48] hiſtoires pour luy faire connoiſtre l'aſſiſtance qu'ils nous donnent, principalement dans les perils où nous nous trouvons d'offenſer Dieu, il me dit qu'il connoiſſoit bien à preſent une main inviſible qui le frappa, eſtant ſur le point depuis ſon Bapteſme de faire mal avec une femme, & qu'ayant entendu comme une voix qui luy diſoit qu'il ſe ſouvint qu'il eſtoit Chreſtien, il ſe retira ſans commettre aucun pechê; il m'a depuis ſouvent parlé de la devotion aux Anges Gardiens, & en a entretenu les autres Sauvages.

Quelques jeunes femmes baptizêes ſervent d'exemple à toutes les autres, & ne rougiſſent point de dire qu'elles ſont Chreſtiennes. Les mariages parmy les Sauvages ſe rompent quaſi auſſi facilement qu'ils ſe lient, & ce n'eſt point des-honneur de ſe marier à d'autres. Ayant appris qu'une jeune femme Chreſtienne quittée par ſon mary eſtoit dans le meſme danger à cauſe des parents, je l'allay viſiter, je l'encouragé à ſe comporter Chreſtiennement, elle a ſi bien tenu ſa parole, qu'on n'a jamais entendu [49] parler d'elle, ſa conduite avec les remonſtrances que j'en eus faites à ſon mary, la contraint de la reprendre ſur la fin de l'Hyver, & auſſi-tôt elle n'a point manqué de venir à la Chapelle en étant auparavant trop éloignée; elle m'a découvert ſa conſcience, & j'admire qu'une jeune femme ait vêcu de la ſorte.

Les Payens ne font point de feſtin ſans Sacrifice, & nous avons de la peine de les en empêcher; les

One evening when I was in a Christian's Cabin, where I slept, and had caused him to offer some prayers to the Guardian Angels,—relating to him some [48] anecdotes to make him recognize the help that they give us, principally in the dangers of offending God in which we find ourselves,—he told me that he now recognized an invisible hand that struck him, when he was on the point of committing sin with a woman, after his Baptism. He said that he had heard what seemed like a voice, telling him to remember that he was a Christian; and he desisted, without committing any sin. Since then, he has often spoken to me about devotion to the Guardian Angels, and has talked about them with the other Savages.

Some young women who have been baptized serve as examples to all the other women, and do not blush to declare that they are Christians. Marriages among the Savages are broken almost as easily as they are made, and it is no dishonor to marry again. Learning that a young Christian woman, abandoned by her husband, was exposed to this danger because of her relatives, I went to visit her and encouraged her to conduct herself like a Christian. She kept her word so well that there has never been heard [49] any gossip about her; her conduct, together with the remonstrances that I made to her husband, compelled him to take her back toward the end of the Winter; and forthwith she failed not to come to Chapel, having been too far from it before. She has laid bare her conscience to me, and I am filled with admiration that a young woman has lived as she has.

Chrêtiens à preſent ont changé ces façons d'agir; & pour l'obtenir plus facilement, je garde un peu de leur coûtume, & j'en ôte tout ce qui eſt de mal; il faut qu'ils parlent au commencement du feſtin, ils s'adreſſent donc à Dieu, auquel ils demandent la ſanté, & ce qu'ils ont de beſoin; & que c'eſt pour ce ſujet qu'ils donnent à manger aux hommes. Il a plû à Dieu de conſerver tous les Chrêtiens en ſanté, excepté deux enfans qu'on vouloit me cacher, & pour leſquels un Iongleur avoit fait ſes diableries, qui moururent peu de temps aprés leur Baptême.

Ayant invité les Kiſkakonk de venir [50] hiverner auprês de la Chapelle, ils quitterent toutes les autres Nations pour ſe raſſembler proche de nous, afin de pouvoir prier Dieu, d'étre inſtruits, & de faire recevoir le Baptême à leurs enfans. Ils ſe declarent Chrêtiens, & c'eſt pour cela que dans tous les conſeils & les affaires de conſequence je m'adreſſois à eux, & c'étoit aſſez de leur témoigner ce que je voulois pour l'obtenir, lors que je leur parlois comme à des Chrêtiens: ils me diſoient auſſi que c'étoit à cauſe de cela qu'ils m'obeïſſoient, ils ont pris le deſſus ſur les autres Nations, & on peut dire qu'ils en gouvernent trois autres: C'eſt une grande conſolation à un Miſſionnaire de voir des eſprits ſi ſouples parmy la Barbarie, vivre avec tant de paix avec des Sauvages, & paſſer quelquesfois les journées entieres à les inſtruire & à les faire prier Dieu. La rigueur de l'Hyver, & le mauvais temps ne les empéchoit point de venir à la Chapelle; il y en avoit qui n'auroient pas laiſſé paſſer un ſeul jour, & j'étois occupé à les recevoir depuis le matin juſques au ſoir. [51] I'en diſpoſois pour le Baptême, j'en inſtruiſois pour la Confeſſion,

The Pagans hold no feast without Sacrifice, and we have much difficulty in restraining them from it. The Christians have now changed their methods of procedure; and in order to effect this change the more easily, I keep a little of their usage, and take from it all that is bad. They must needs make speeches at the opening of the feast; they accordingly address themselves to God, whom they ask for health and for what they need, saying that it is for this purpose that they give the feast. God has been pleased to preserve all the Christians in health, except two children whom the people tried to hide from me, and in whose behalf a Juggler had executed his deviltries; they died a short time after their Baptism.

When I invited the Kiskakonk to come [50] and winter near the Chapel, they left all the other Nations, to gather together near us, in order that they might pray to God, be instructed, and have their children receive Baptism. They declare themselves Christians, and it is for this reason that, in all the councils and in all matters of consequence, I addressed myself to them; it was enough to show them what I wished, in order to obtain it, when I spoke to them as to Christians. They used to tell me also that it was on that account that they obeyed me. They have gained the upper hand over the other Nations and may be said to govern three others. It is a great consolation to a Missionary to see such pliable dispositions in the midst of Barbarism, to live in such peace with Savages, and to pass sometimes whole days in teaching them and making them pray to God. The Winter's severity and the bad weather did not prevent them from coming to Chapel; there were some who did not let a single day pass without

& j'en deſabuſois de leurs réveries. Les anciens me diſoient que la jeuneſſe n'avoit point encore d'eſprit, & qu'il falloit que j'empéchaſſe leurs débordemens: Ie leur parlois ſouvent de leurs filles, afin qu'ils ne permiſſent point que les jeunes gens les allaſſent viſiter la nuit; je ſçavois quaſi tout ce qui ſe paſſoit parmy deux Nations qui étoient proche de nous: mais ayant entendu quaſi parler de toutes les autres, on ne m'a jamais rien dit des Chrêtiennes; & lors que j'en demandois le ſentiment à quelques anciens, ils n'avoient rien à me répondre, ſinon qu'elles prioient Dieu. Ie leur inculquois ſouvent ce point, ſçachant bien toutes les importunitez qu'elles ſouffrent toutes les nuits, & le courage qu'il faut qu'elles ayent pour y reſiſter. Elles ont appris à eſtre modeſtes, & les François qui les voyoient, voyoient bien qu'elles ne reſſembloient point aux autres. C'eſt par là qu'on fait difference des Chrêtiennes d'avec les autres.

[52] Inſtruiſant un jour les anciens dans ma Cabanne, & leur parlant de la Creation du Monde, & d'autres Hiſtoires de l'Ancien Teſtament, ils me raconterent ce qu'ils croyoient autrefois, ils en font à preſent un ſujet de fable: ils ont quelque connoiſſance de la Tour de Babel, diſant que leurs anciens avoient raconté qu'on avoit autrefois fait une grande maiſon, mais qu'un grand vent l'avoit jettée par terre. Ils mépriſent toutes ces petites divinitez qu'ils avoient auparavant que d'étre baptiſez, ils en raillent ſouvent, & s'étonnent d'avoir eu ſi peu d'eſprit, que d'avoir fait des ſacrifices à ces ſujets de fables.

I'ay baptizé un adulte aprés une longue épreuve; & voyant ſon aſſiduité à la priere, ſon ingenuité à me

coming, and I was busy receiving them from morning till night. [51] I prepared some for Baptism, instructed them preparatory to Confession, and disabused them of their errors regarding dreams. The elders told me that the young people had not yet any sense, and that I must check them in their dissolute conduct. I spoke to them often about their daughters, in order that they might not permit the young men to go and visit them at night. I knew almost all that was going on among two Nations that were near us; but while I had heard mention of almost all the other women, I was never told anything about the Christians; and whenever I asked some of the elders their opinion about them, they would have no answer to give me except that they were wont to pray to God. I often impressed this matter upon the women, knowing well all the importunities they suffer every night, and the courage they must needs have to resist them. They have learned to be modest, and the French who were wont to see them see plainly that they do not resemble the rest. It is in this matter that the Christian women are distinguished from the others.

[52] One day when I was instructing the elders in my Cabin and telling them about the Creation of the World and other Old Testament Narratives, they gave me an account of what they used to believe formerly but now regard as a matter of fable. They have some knowledge of the Tower of Babel, saying that their old men had related to them how formerly a great house had been built, but a strong wind had overthrown it. They despise all those little divinities that they had before being baptized; they often make fun of these, and are astonished that they have had

raconter ſa vie paſſée, les promeſſes qu'il me faiſoit, principalement de ne point aller voir les filles: Les aſſeurances qu'on me donnoit de ſa bonne conduite, m'obligerent de luy accorder ce qu'il me demandoit; il a depuis continué, & auſſi-toſt aprés ſon retour de [53] la pêche, il n'a pas manqué de venir à la Chapelle: Tous les Sauvages ſe ſeparerent pour aller chercher à vivre, aprés les Feſtes de Pâques; ils me promirent qu'ils ſe ſouviendroient toûjours de la Priere, & me ſupplioient fort qu'un de nos Peres les allât retrouver l'Automne, quand ils ſeroient r'aſſemblez. On leur accordera ce qu'ils demandent, & s'il plaiſt à Dieu nous envoyer quelque Pere, il prendra ma place, tandis que pour executer les ordres du Pere Superieur, j'iray commencer la Miſſion des Ilinois.

Les Ilinois ſont éloignez de la pointe de trente journées par terre, par un chemin tres-difficile: Ils ſont au ſeul Sur-Oüeſt de la pointe du ſaint Eſprit: L'on paſſe par la Nation des Ketchigamins, qui font plus de vingt grandes cabanes: ils ſont dans les terres, ils cherchent d'avoir connoiſſance des François, eſperant en avoir des haches, des coûteaux, & autres ferrailles: Ils les craignent de telle ſorte qu'ils ont retiré du feu deux Ilinois, qui ont dit étans attachez aux poteaux, [54] que le François avoit dit qu'il vouloit que la paix fût par toute la terre. L'on paſſe enſuitte chez les Miamioüek, & on arrive par de grands deſerts aux Ilinois, qui ſe ſont principalement reünis en deux Bourgades, qui font plus de huit à neuf mille ames. Ces peuples ſont aſſez bien diſpoſez pour le Chriſtianiſme, depuis que le Pere Alloüez leur a parlé à la Pointe, d'adorer un ſeul Dieu, ils

so little sense as to offer sacrifices to those fabulous creatures.

I baptized a grown man after a long probation: in view of his assiduity in prayer, his openness in relating his past life to me, and the promises he gave me, especially not to go and see the girls, I was obliged to grant him what he asked from me, on account of the assurances of his good conduct that were given me. He has since continued in it and [53] has not failed to come to Chapel immediately on his return from fishing. After the Easter Holidays, all the Savages separated to go in search of their living,—promising me always to remember their Prayers, and earnestly begging me to have one of our Fathers go and join them in the Autumn, when they should have reassembled. Their request was granted, and if it please God to send some Father to us, he will take my place, while I shall go to start the Mission among the Ilinois, in pursuance of the Father Superior's orders.

The Ilinois are distant from la pointe thirty days' journey by land, by a very difficult route, and live by themselves, Southwestward from the point of saint Esprit. One passes the Nation of the Ketchigamins, who live in the interior, constitute more than twenty large cabins, and seek acquaintance with the French, hoping to obtain hatchets, knives, and other iron implements from them. They fear them to such a degree that they withdrew from the fire two Ilinois, who, after being bound to the stakes, stated [54] that the Frenchman had said that he wished peace to prevail over all the earth. One goes on then to the Miamiouek, and, after crossing great prairies, reaches the Ilinois, who are mainly gathered

ont commencé de quitter leur fauſſe divinité; ils adorent le Soleil & le Tonnerre: ceux que j'ay vû parroiſſent eſtre d'aſſez bon naturel; ils ne courent point les nuits à la façon des autres Sauvages: Vn homme tuë hardiment ſa femme s'il apprend qu'elle n'ait pas eſté fidelle, ils ſont plus retenus dans leurs Sacrifices, & me promettent d'embraſſer le Chriſtianiſme, & de faire tout ce que je diray dans le Pays. C'eſt dans cette veuë que les Outaoüaks m'ont donné un jeune homme qui en étoit nouvellement venu, & qui m'a donné les commencemens de la langue, durant le loiſir que les Sauvages de la Pointe [55] m'ont donné durant l'Hyver, à peine peut-on l'entendre, quoy qu'il ait quelque choſe de l'Algonquine: Ieſpere neantmoins moyennant la Grace de Dieu, d'entendre & d'eſtre entendu, ſi Dieu par ſa bonté me conduit en ce Pays.

Il ne faut point eſperer de pouvoir fuïr les Croix dans toutes nos Miſſions; & le meilleur moyen d'y vivre content, eſt de ne les point craindre, & d'attendre de la bonté de Dieu, dans la joüiſſance des petites, d'en avoir de beaucoup plus grandes. Les Ilinois nous ſouhaittent, à la façon des Sauvages, pour participer avec eux de leurs miſeres, & pour ſouffrir tout ce qui ſe peut imaginer de la barbarie. Ce ſont des brebis égarées qu'il faut chercher parmy les broſſailles & les bois, puiſque principalement elles crient ſi fort qu'on les aille retirer de la gueule du Loup, ce ſont les inſtances qu'ils m'en ont faites durant l'Hyver: C'eſt pour cela qu'ils ſont allez ce Printemps dans le Pays avertir les anciens de me venir querir l'Automne.

[56] Les Ilinois vont toûjours par terre, ſement du

in two Villages, containing more than eight or nine thousand souls. These people are fairly well inclined toward Christianity; since Father Allouez spoke to them, at la Pointe, about worshiping the one God, they have begun to abandon their false divinity. They worship the Sun and Thunder. Those whom I have seen seem to be of a tolerably good disposition: they do not go about at night, as do the other Savages; a man boldly kills his wife if he learns that she has not been faithful; they are more moderate in their Sacrifices; and they promise me to embrace Christianity, and observe all that I shall say in the Country. With this purpose in view, the Outaouaks gave me a young man who had lately come from the Ilinois, and he furnished me the rudiments of the language, during the leisure allowed me by the Savages of la Pointe [55] in the course of the Winter. One can scarcely understand it, although it is somewhat like the Algonquin; still I hope, by the Grace of God, to understand and be understood, if God in his goodness lead me to that Country.

One must not hope that he can avoid Crosses in any of our Missions; and the best means to live there contentedly is not to fear them, and to expect from God's goodness, while enjoying the small ones, to have much heavier ones. After the fashion of the Savages, the Ilinois wish for us in order that we may share their miseries with them, and suffer every imaginable hardship of barbarism. They are lost sheep, that must be sought for among the thickets and woods, since for the most part they cry so loudly that one hastens to rescue them from the jaws of the Wolf,—so urgent have been their petitions to me during the Winter. That is why they went into

bled d'Inde qu'ils ont en grande abondance, ont des citroüilles auſſi groſſes que celles de France, ont quantité de racines & de fruits. La chaſſe de Bœufs Sauvages, d'Ours, Cerfs, Cocqs d'Inde, Canards, Outardes, Tourtres & Gruës, y eſt tres-belle. Ils quittent leur Bourg quelque temps de l'année pour aller tous enſemble ſur les lieux où ſe tuënt les bêtes, & pour mieux reſiſter aux ennemis qui les viennent attaquer. Ils croyent que ſi j'y vay, je mettray la paix par tout, qu'ils demeureront touſiours dans un meſme lieu, & qu'il n'y aura que la jeuneſſe qui ira chaſſer.

Quand les Ilinois viennent à la Pointe, ils paſſent une grande riviere qui a quaſi une lieuë de large: Elle va du Nord au Sud, & ſi loin, que les Ilinois qui ne ſçavent ce que c'eſt que du Canot, n'ont point encore entendu parler de la fortie; ils ont ſeulement connoiſſance qu'il y a de tres-grandes Nations plus bas qu'eux, dont les unes [57] font deux fois du bled d'Inde l'année, du côté de l'Eſt Sud-Eſt de leur Pays, une Nation qu'ils appelent Chaoüanou, les eſt venu viſiter l'Eſté paſſé, ce jeune homme qu'on ma donné qui m'enſeigne la langue, les a veus; ils ſont chargez de Raſſade, qui faict voir qu'ils ont communication des Europeans: ils avoient traverſé une terre durant prés de trente jours, devant que d'arriver au Pays, il eſt difficile que cette grande Riviere ſe décharge dans la Virginie; & nous croyons plûtoſt qu'elle a ſon embouchure dans la Califurnie: Si les Sauvages qui me promettent de faire un Canot, ne me manquent point de parole, nous irons dans cette Riviere tant que nous pourrons, avec un François, & ce jeune homme qu'on m'a donné, qui ſçait quelques-unes de

the Country this Spring, to notify the elders to come and get me in the Autumn.

[56] The Ilinois journey always by land; they raise Indian corn, which they have in great abundance, have squashes as large as those of France, and have a great many roots and fruits. There is fine hunting there of Wild Cattle, Bears, Stags, Turkeys, Ducks, Bustards, Pigeons, and Cranes. The people quit their Village some time in the year, to go all together to the places where the animals are killed, and better to resist the enemy who come to attack them. They believe that, if I go to them, I shall establish peace everywhere, that they will always live in one place, and that it will be only the young men who will go hunting.

When the Ilinois come to la Pointe, they cross a great river which is nearly a league in width, flows from North to South, and to such a distance that the Ilinois, who do not know what a Canoe is, have not yet heard any mention of its mouth. They simply know that there are some very large Nations lower down than themselves, some of whom, [57] toward the East-Southeast of their Country, raise two crops of Indian corn in a year. A Nation that they call Chaouanou came to see them last Summer; and this young man who has been given me, and is teaching me the language, saw them. They are laden with glass Beads, which shows that they have communication with Europeans. They had come overland a journey of nearly thirty days, before reaching the Country. It is hard to believe that that great River discharges its waters in Virginia, and we think rather that it has its mouth in California. If the Savages who promise to make me a Canoe do not break their

ces langues, & qui a une facilité pour apprendre les autres, nous viſiterons les Nations qui les habitent, afin d'ouvrir le paſſage à tant de nos Peres, qui attendent ce bon-heur il y a ſi long-temps, cette découverte [58] nous donnera une entiere connoiſſance de la Mer ou du Sud, ou de l'Oüeſt.

A ſix ou ſept journées plus bas que les Il[in]ois, il y a une autre grande Riviere dans laquelle ſont des Nations prodigieuſes, qui ſe ſervent de Canots de bois; nous ne pouvons pas rien en écrire autre choſe juſques à l'année prochaine, ſi Dieu nous fait la grace de nous y conduire.

Les Ilinois ſont guerriers, ils font quantité d'Eſclaves dont ils font trafic avec les Outaoüaks, pour en avoir des Fuzils, de la Poudre, des Chaudieres, des Haches, & des Coûteaux. Ils avoient autrefois la guerre avec les Nadoüeſſi, & ayans fait la paix depuis quelques années, je l'ay affermie pour leur faciliter le voyage de la Pointe, où je vay les attendre pour les accompagner dans le Pays.

Les Nadoüeſſi qui ſont les Iroquois de ce païs, au delà de la Pointe, mais moins perfides, & qui n'attaquent jamais qu'aprés avoir eſté attaquez, ſont [59] au Sur-Oüeſt de la Miſſion du S. Eſprit. C'eſt une grande nation, & qu'on n'a point encore viſitée, nous eſtans attachez à la converſion des Outaoüaks; ils craignent le François à cauſe qu'il apporte le fer en ce païs; ils ont une langue toute differente de l'Algonquine, & de la Huronne; il y a quantité de bourgs, mais ils s'eſtendent bien loing. Ils ont des façons de faire toutes extraordinaires; ils adorent principalement le Calumet, ne diſent mot dans leurs feſtins, & quand quelque eſtranger arrive ils luy

word to me, we shall explore this River as far as we can, with a Frenchman and this young man who was given me, who knows some of those languages and has a facility for learning the others. We shall visit the Nations dwelling there, in order to open the passage to such of our Fathers as have been awaiting this good fortune for so long a time. This discovery [58] will give us full knowledge either of the South Sea or of the Western Sea.

Six or seven days' journey below the Ilinois, there is another great River, on which live some very powerful Nations, who use wooden Canoes; of them we can write nothing else until next year — if God grant us the grace to conduct us thither.

The Ilinois are warriors and take a great many Slaves, whom they trade with the Outaouaks for Muskets, Powder, Kettles, Hatchets and Knives. They were formerly at war with the Nadouessi, but made peace with them some years ago, which I confirmed, in order to facilitate their coming to la Pointe,— where I am going to await them, that I may accompany them into their Country.

The Nadouessi, who are the Iroquois of this country, beyond la Pointe,— but less perfidious than they, and who never attack until they have been attacked,— are [59] toward the Southwest from the Mission of St. Esprit. It is a large nation and has not yet been visited, as we are engaged in the conversion of the Outaouaks. They fear the Frenchman because he brings iron into this country; they have a language wholly different from the Algonquin and the Huron; there are a good many villages, but they extend over a great deal of territory. Their manners and customs are quite extraordinary: they chiefly adore the

donnent à manger avec une fourchette de bois, comme on feroit à un enfant: toutes les nations du Lac leur font la guerre, mais avec peu de ſuccez: ils ont de la fauſſe avoine, ſe ſervent de petits Canots, & gardent inviolablement leur parole. Ie leur ay envoyé un preſent par l'Interprete pour leur dire qu'ils euſſent à reconnoiſtre le François par tout où il ſe rencontreroit; qu'ils euſſent à ne le point tuër, ny les Sauvages qui l'accompagneroient. Que la Robbe noire vouloit paſſer dans le Pays des Aſſinipoüars, [60] dans celuy des Kiliſtinaux, qu'elle étoit déja aux Outagamis, & que je partois cét Automne pour aller aux Ilinois, dont ils laiſſeroient le paſſage libre. Ils y ont conſenty; mais pour ce qui étoit de mon preſent, ils attendoient que tout le monde fuſt retourné de la chaſſe, & qu'ils ſe trouveroient cét Automne à la Pointe, pour tenir conſeil avec les Ilinois, & pour me parler. Ie ſouhaitterois que toutes les Nations euſſent autant d'amour pour Dieu, qu'ils ont de crainte des François, le Chriſtianiſme feroit bien-toſt fleuriſſant.

Les Aſſinipoüars qui ont quaſi la meſme langue que les Nadoüeſſi, ſont vers l'Oüeſt de la Miſſion du S. Eſprit, ils en ſont à quinze ou vingt journées ſur un Lac, où ils font de la fauſſe avoine, & où la pêche eſt tres-abondante. I'ay oüy dire qu'il y avoit dans leur Pays une grande Riviere qui mene à la Mer de l'Oüeſt, & où un Sauvage me dit qu'étant à l'embouchеure, il avoit vû des François, & quatre grands Canots à la voile.

[61] Les Kiliſtinaux ſont peuples courans & nous ne ſçavons pas bien encore leur rendez-vous, ils ſont vers le Nord-Oüeſt, de la Miſſion du ſaint Eſprit,

Calumet, and say not a word at their feasts; and, when any stranger arrives, they feed him with a wooden fork, as one would a child. All the nations of the Lake make war on them, but with little success. They have the wild oats, use little Canoes, and keep their word inviolate. I sent them a present by the Interpreter, with a message that they must show due recognition to the Frenchman wherever they met him, and must not kill him or the Savages accompanying him; that the black Gown wished to proceed into the Country of the Assinipouars, [60] and into that of the Kilistinaux; that he was already among the Outagamis; and that I should set out this Autumn to go to the Ilinois, the passage to whom they were to leave free. To this they consented; but, as for my present, they were waiting until all their people should have come back from the chase; and they said that they would be at la Pointe this Autumn, to hold council with the Ilinois and talk with me. I could wish that all the Nations had as much love for God as these people have fear of the French; Christianity would soon be flourishing.

The Assinipouars, who have almost the same language as the Nadouessi, are Westward from the Mission of St. Esprit, being fifteen or twenty days' journey distant on a Lake, where they gather wild oats, and fish are very plenty. I heard that there was in their Country a great River leading to the Western Sea; and a Savage told me that, being at its mouth, he had seen Frenchmen and four large Canoes with sails.

[61] The Kilistinaux are nomadic people, and we do not yet well know their rendezvous. They are

ſont touſiours dans les bois, ils n'ont que leur Arc pour vivre; ils paſſerent à la Miſſion où j'étois l'Automne paſſé, juſques au nombre de deux cens Canots qui venoient achepter des Marchandiſes & du bled, ils entroient dans les bois pour y paſſer l'Hyver: Ie les ay veus ce Printemps ſur le bord du Lac.

toward the Northwest of the Mission of saint Esprit, are always in the woods, and have only the Bow to live by. They called at the Mission where I was last Autumn, to the number of two hundred Canoes, coming to buy Merchandise and corn. They went into the woods to pass the Winter; but I have seen them this Spring, on the Lake shore.

## [62] CHAPITRE XII.

### DE LA MISSION DE SAINT FRANÇOIS XAVIER DANS LA BAYE DES PUANS, OU PLÛTÔT DES EAUX PUANTES.

*Lettre du P. Alloüez qui a eu charge de cette Miſſion, au R. P. Superieur.*

MON R. PERE,

PAX CHRISTI.

I'envoye à V. R. le Iournal de nôtre hivernement, où elle trouvera comme l'Evangile a eſté publiée, & IESVS-CHRIST prêché à des Peuples qui n'adorent que le Soleil, ou quelques Idoles imaginaires.

[63] Nous partîmes du Sault le troiſiéme Novembre, moy troiſiéme, deux Canots de Prouteoüatamis me vouloient emmener en leur Pays; non pas pour y eſtre inſtruits, n'ayans aucune diſpoſition à la Foy; Mais pour adoucir quelques jeunes François, qui étans parmy eux pour le negoce, les menaçoient & maltraitoient.

Nous arrivâmes le premier jour à l'entrée du Lac des Hurons, où nous couchâmes à l'abry des Iſles. La longueur du voyage & la difficulté du chemin, à cauſe de la Saiſon avancée, nous porterent à avoir recours à ſaint François Xavier Patron de nôtre Miſſion, en m'obligeant à celebrer la ſainte Meſſe, & mes deux Compagnons à Communier le jour de ſa

## [62] CHAPTER XII.

### OF THE MISSION OF SAINT FRANÇOIS XAVIER ON THE "BAY OF STINKARDS," OR RATHER "OF STINKING WATERS."

*Letter from Father Allouez, who has had charge of this Mission, to the Reverend Father Superior.*

MY REVERENDE FATHER,
PAX CHRISTI.

I send to Your Reverence the Journal of our winter's campaign, wherein you will find how the Gospel has been proclaimed, and JESUS CHRIST preached, to Peoples that worship only the Sun, or some imaginary Idols.

[63] On the third of November, we departed from the Sault, I and two others. Two Canoe-loads of Prouteouatamis wished to conduct me to their Country; not that they wished to receive instruction there, having no disposition for the Faith, but that I might curb some young Frenchmen, who, being among them for the purpose of trading, were threatening and maltreating them.

We arrived on the first day at the entrance to the Lake of the Hurons, where we slept under the shelter of the Islands. The length of the journey and the difficulty of the way, because of the lateness of the Season, led us to have recourse to saint Francis Xavier, Patron of our Mission; this obliged me to celebrate holy Mass, and my two Companions to

Feſte à ſon honneur; & de plus, de l'invoquer tous les jours deux fois en recitant ſon Oraiſon.

Le quatriéme ſur le midy, nous doublâmes le Cap qui fait le détour, & eſt le commencement du Détroit ou du Golfe du Lac Huron aſſez connû, & du Lac des Ileaoüers [*sc.* Ilinois], inconnû juſques à preſent, beaucoup plus petit que le Lac [64] Huron. Sur le ſoir le vent contraire qui alloit jetter nôtre Canot ſur des battures de Rochers, nous obligea de finir plûtôt nôtre journée.

Le 5. nous nous trouvâmes couverts de neiges à nôtre réveil, & les bordages de l'eau glacée. Ce petit commencement de croix, dont il pleût à N. S. nous faire part, nous invita à nous offrir à de plus grandes. Il falut s'embarquer avec toutes les hardes & proviſions, avec bien de la peine, les pieds nuds à l'eau, pour tenir le Canot à flot, qui autrement eût brizé. Ayant laiſſé un grand nombre d'Iſles du côté du Nord, nous fûmes coucher à une petite Iſle, où nous fûmes arrêtez durant ſix jours par le mauvais temps. La neige & les gelées nous menaçans des glaces, mes Compagnons eurent recours à ſainte Anne, à laquelle nous recommandâmes nôtre voyage, la priant de nous prendre ſous ſa protection avec S. François Xavier.

L'onziéme nous nous embarquâmes nonobſtant le vent contraire, nous traverſâmes à une autre Iſle, & de là à terre ferme, ou ayans trouvé deux François [65] avec pluſieurs Sauvages; nous apprîmes d'eux les grands dangers auſquels nous nous allions expoſer, à raiſon des orages qui ſont frequents dans ce Lac, & des glaces qui alloient bien-tôt flotter: Mais tout cela ne fut pas capable d'ébranler la confiance

receive Communion on the day of the Feast, in his honor, and still further to invoke him, twice every day, by reciting his Orison.

On the fourth, toward noon, we doubled the Cape which forms the detour, and is the beginning of the Strait or the Gulf of Lake Huron, which is well known, and of the Lake of the Ilinois,— which up to the present time is unknown, and is much smaller than Lake [64] Huron. Toward evening the contrary wind, which was about to cast our Canoe upon the shoals of Rocks, obliged us rather to finish our journey.

On the 5th, upon waking, we found ourselves covered with snow, and the surface of the canoe coated with ice. This little beginning of crosses which Our Lord was pleased to allot us invited us to offer ourselves for greater ones. We were compelled to embark with all the baggage and provisions, with great difficulty, our bare feet in the water, in order to keep the Canoe afloat, which otherwise would have broken. After leaving a great number of Islands to the Northward, we slept on a little Island, where we were detained six days by the bad weather. The snow and frosts threatening us with ice, my Companions had recourse to saint Anne, to whom we entrusted our journey, praying her, together with St. Francis Xavier, to take us under her protection.

On the eleventh we embarked, notwithstanding the contrary wind, and crossed to another Island, and thence to the mainland, where we found two Frenchmen [65] with several Savages. From them we learned of the great dangers to which we were about to expose ourselves, by reason of the storms that are frequent on this Lake, and the ice which

que nous avons mis en nos Protecteurs: Nous mîmes le Canot à l'eau, aprés les avoir invoquez, enſuite dequoy nous doublâmes avec aſſez de bon-heur, le Cap qui détourne à l'Oüeſt, ayant laiſſé derriere nous une grande Iſle nommée MichilimaKinaK, celebre parmy les Sauvages. Leurs fables ſur cette Iſle ſont agreables.

Ils diſent que cette Iſle eſt le Pays natal d'un de leurs Dieux nommé Michabous, c'eſt à dire le grand Lieure, OuiſaKetchaK, qui eſt celuy qui a creé la Terre, & que ce fut dans ces Iſles qu'il inventa les rets pour prendre du poiſſon. Aprés avoir conſideré attentivement l'aragnée dans le temps qu'elle travailloit à ſa toile pour y prendre des mouches. Ils croyent que le Lac Superieur eſt un Eſtang fait par les Caſtors, dont la Chauſſée étoit double; la premiere, [66] au lieu que nous appelons le Sault, la ſeconde à cinq lieuës plus bas. En montant la Riviere, diſent-ils, ce même Dieu trouva premierement cette ſeconde Chauſſée qu'il rompit entieremẽt; & c'eſt pour cette raiſon qu'il n'y a point de chute ny de boüillons d'eau dans ce rapide: Pour la premiere, étant preſſé il ne fit que marcher deſſus pour la fouler; c'eſt pour cela qu'il y reſte encore de grandes chutes & gros boüillons d'eau.

Ce Dieu, ajoûtent-ils, pourſuivant un Caſtor dans le Lac Superieur, traverſa d'un ſeul pas une ance de huict lieuës de largeur: En veuë d'un ſi puiſſant ennemy, les Caſtors changerent de place, & ſe retirerent en un autre Lac Alimibegoung, d'où enſuite à la faveur des Rivieres qui en découlent, ils arriverent à la Mer du Nord, dans le deſſein de paſſer en France: Mais ayant trouvé l'eau amere, ils perdirent

would soon be afloat. But all that was not sufficient to shake the confidence that we had reposed in our Protectors. After invoking them, we launched the Canoe, and then doubled successfully enough the Cape which makes a detour to the West, having left in our rear a large Island named Michilimakinak, celebrated among the Savages. Their legends about this Island are pleasing.

They say that it is the native Country of one of their Gods, named Michabous — that is to say, "the great Hare," Ouisaketchak, who is the one that created the Earth; and that it was in these Islands that he invented nets for catching fish, after he had attentively considered the spider while she was working at her web in order to catch flies in it. They believe that Lake Superior is a Pond made by Beavers, and that its Dam was double,— the first [66] being at the place called by us the Sault, and the second five leagues below. In ascending the River, they say, this same God found that second Dam first and broke it down completely; and that is why there is no waterfall or whirlpools in that rapid. As to the first Dam, being in haste, he only walked on it to tread it down; and, for that reason, there still remain great falls and whirlpools there.

This God, they add, while chasing a Beaver in Lake Superior, crossed with a single stride a bay of eight leagues in width. In view of so mighty an enemy, the Beavers changed their location, and withdrew to another Lake, Alimibegoung [Nipigon],— whence they afterward, by means of the Rivers flowing from it, arrived at the North Sea, with the intention of crossing over to France; but, finding the water bitter, they lost heart, and spread

cœur, changerent de penſée, & ſe repandirent dans les Rivieres & Lacs de tout ce Pays, & c'eſt pour cela qu'il n'y a point de Caſtors en France, & que les François les viennent [67] chercher icy. Ils croyent que c'eſt ce Dieu qui eſt le maître de nos vies, qu'il n'accorde qu'à ceux auſquels il ſe fait voir dans le ſommeil. Voila une partie des fables dont les Sauvages nous entretiennent bien ſouvent.

Le quatorziéme Dieu nous délivra de deux grands dangers, par l'interceſſion de nos Protecteurs, nôtre Canot pendant que nous prenions un peu de repos, nous ayant eſté enlevé par un coup de vent qui le jetta de l'autre bord de la Riviere, nous fut r'amené par un autre coup de vent, lors qu'éveillez par le bruit qu'il fit, nous penſions à faire un Cajeux pour l'aller querir. Sur le ſoir, aprés avoir fait une grande journée, n'ayant point trouvé à débarquer, à raiſon des bordages inacceſſibles, nous fûmes obligez de tenir le large pendant la nuit; mais un coup de vent extraordinaire nous ayant ſurpris, nous fûmes obligez de gagner à terre parmy des Roches, où noſtre Canot devoit briſer, ſi Dieu par ſa Providence ne ſe fût chargé de noſtre conduite. Dans ce ſecond danger, nous nous adreſsâmes à luy par [68] la mediation de nos interceſſeurs, & dîmes enſuite la Meſſe en action de Graces.

Ayant continué noſtre Navigation juſques au vingt-cinquiéme, dans de continuels dangers, Dieu nous eſſuya toutes nos peines, par le rencontre d'une Cabanne de Pouteoüatamis qui étoient à la pêche & à la chaſſe à l'orée du bois: Ils nous regalerent de tout ce qu'ils avoient; mais ſur tout de fené, qui eſt le fruit du hêtre, qu'ils font rotir, & qu'ils pilent en

throughout the Rivers and Lakes of this entire Country. And that is the reason why there are no Beavers in France, and the French come [67] to get them here. The people believe that it is this God who is the master of our lives, and that he grants life only to those to whom he has appeared in sleep. This is a part of the legends with which the Savages very often entertain us.

On the fourteenth, God delivered us from two great dangers, through the intercession of our Protectors. While we were taking a little rest, our Canoe was borne away from us by a gust of wind, which carried it to the other side of the River; then it was brought back to us by another gust of wind, when, awakened by the noise it made, we were thinking of making a Raft, in order to go and get it. Toward evening, after making a long day's journey and finding no place for disembarking, by reason of the inaccessible banks, we were forced to remain out in the stream during the night; but, being surprised by an unusual gust of wind, we were obliged to land among Rocks, where our Canoe would have been shattered if God in his Providence had not taken charge of our guidance. In this second danger we appealed to him by [68] the mediation of our intercessors, and afterward said Mass in Thanksgiving.

After we had continued our Voyage until the twenty-fifth, amid continual dangers, God indemnified us for all our hardships by causing us to chance upon a Cabin of Pouteouatamis, who were engaged in fishing and hunting at the edge of the wood. They regaled us with all that they had, but especially with *fené*, which is the nut of the beech-tree, which they roast, and pound into flour. I had leisure

farine: I'eus le loiſir de les inſtruire, & de donner le Baptême à deux petits enfans malades.

Le ving[t]-ſeptiéme, dans le temps que nous tâchions de ramer avec le plus de vigueur qu'il nous étoit poſſible, nous fûmes apperceus de quatre Cabannes de Sauvages, nommez OumaloüminеK, qui nous obligerent à débarquer: comme ils étoient preſſez de la faim, & nous au bout de nos vivres, nous ne pûmes pas eſtre long-temps enſemble.

Le vingt-neufviéme, l'Ance de la Riviere par où nous devions entrer, étant gelée, nous fuſmes bien en peine; [69] nous penſions à faire le reſte du chemin, juſques au rendez-vous par terre, mais un vent impetueux s'étant levé pendant la nuit, nous nous trouvâmes en état, les glaces ayant eſté brizées, de continuer nôtre Navigation, qui finit le deuxiéme Decembre, veille de ſaint François Xavier, que nous arrivâmes au lieu où étoient les François, qui nous aiderent à celebrer la Feſte avec le plus de ſolemnité qu'il nous fut poſſible, le remerciant du ſecours qu'il nous avoit procuré pendant noſtre voyage, & le priant d'eſtre le Patron de cette Miſſion, que nous allions commencer ſous ſa protection.

Le lendemain je celebray la ſainte Meſſe, où les François au nombre de huit, firent leurs Devotions. Les Sauvages ayant pris leur quartier d'hyver, je ne trouvay icy qu'un Bourg de diverſes Nations, OuſaKi, Pouteoüatami, Outagami, Ovenibigoutz, environ ſix cens ames; à une lieuë & demie, un autre de cent cinquante ames, à quatre lieuës, un de cent ames, à huit lieuës d'icy, de l'autre bord de la Baye, un [70] d'environ trois cens ames.

Toutes ces Nations ont leurs champs de bled

to instruct them, and to confer Baptism upon two little sick children.

On the twenty-seventh, while we were trying to paddle with the utmost vigor possible, we were perceived by four Cabins of Savages named Oumaloumineк, who forced us to land; but as they were pressed with hunger, and we were at the end of our provisions, we could not remain long together.

On the twenty-ninth, as the Mouth of the River which we were to enter was frozen over, we were in great difficulty. [69] We thought of making the rest of the journey to the rendezvous by land; but, a furious wind having arisen during the night, we found ourselves enabled, owing to the breaking-up of the ice, to continue our Voyage. We finished it on the second of December, on the eve of saint Francis Xavier's day, when we arrived at the place where the French were; and they helped us to celebrate his Day with the utmost solemnity in our power,— thanking him for the succor that he had procured for us during our voyage, and entreating him to be the Patron of that Mission, which we were about to start under his protection.

On the following day, I celebrated holy Mass, at which the French, to the number of eight, paid their Devotions. As the Savages had gone into winter quarters, I found here only one Village of different Nations — Ousaki, Pouteouatami, Outagami, Ovenibigoutz [*i.e.*, Ouinipegouk] — about six hundred souls. A league and a half away was another, of a hundred and fifty souls; four leagues distant, one of a hundred souls; and eight leagues from here, on the other side of the Bay, one [70] of about three hundred souls.

d'Inde, citroüilles, faiſoles, & de petun. En cette Baye, en un lieu qu'ils appelent Oüeſtatinong, à vingt cinq lieuës de là, il y a une grande Nation nommée Outagami, & à une journée de celle-cy, il y en a deux autres, Oumami & Makſkouteng: une partie de tous ces Peuples a eu connoiſſance de noſtre Foy, à la pointe du ſaint Eſprit, où je les ay inſtruits, nous le ferons plus amplement avec le ſecours du Ciel.

Nous avons eu bien de la peine pour noſtre entretien, à peine avons-nous trouvé dequoy nous cabanner: Toute noſtre nourriture n'a eſté que du bled d'Inde, & du gland; le peu de poiſſon qu'on n'y voit que rarement, eſt tres-mauvais: l'eau de cette ance & des rivieres, y eſt pareille à celle qui croupit dans les foſſez.

Les Sauvages d'icy ſont barbares au delà du commun, ils ſont ſans induſtrie; ils ne ſçavent pas faire même un plat d'eſcorce, ny une cuilliere, ils ſe [71] ſervent le plus ſouvent de coquilles. Ils ſont tenans & avares d'une façon extraordinaire; ils vendent cher leurs petites denrées, parce qu'ils n'ont que le purement neceſſaire. La ſaiſon en laquelle nous arrivâmes chez eux, ne nous fut pas avantageuſe: ils étoient tous dans la diſette, & fort peu en état de nous donner quelque ſecours; nous y endurâmes la faim: Mais beny ſoit Dieu, qui nous met dans ces occaſions, & qui recompenſe bien d'ailleurs toutes ces peines, par les conſolations qu'il nous fait trouver dans les plus grandes afflictions, en la recherche des ames de tant de pauvres Sauvages, qui ne ſont pas moins l'ouvrage de ſes mains, & le prix du Sang de Iesvs-Christ ſon Fils, que celles des Princes & des Souverains de la terre.

All these Nations have their fields of Indian corn, squashes, beans, and tobacco. On this Bay, in a place that they call Ouestatinong, twenty-five leagues away, there is a large Nation named Outagami, and a day's journey from them there are two others, Oumami and Makskouteng. Of all these Peoples, a portion gained a knowledge of our Faith at saint Esprit point, where I instructed them; we shall do so more fully, with Heaven's help.

In the matter of our sustenance, we have had a good deal of trouble. Scarcely have we found material to make our cabin; all that we have had for food has been only Indian corn and acorns; the few fish that are seen here, and that but seldom, are very poor; and the water of this bay and of the rivers is like stagnant ditch-water.

The Savages of this region are more than usually barbarous; they are without ingenuity, and do not know how to make even a bark dish or a ladle; they [71] commonly use shells. They are grasping and avaricious to an extraordinary degree, and sell their little commodities at a high price, because they have only what is barely necessary. The season in which we arrived among them was not favorable for us: they were all in a needy condition, and very little able to give us any assistance, so that we suffered hunger. But blessed be God, who gives us all these opportunities and richly recompenses, besides, all these hardships by the consolation that he makes us find, amid the greatest afflictions, in the quest of so many poor Savages' souls,—which are not less the work of his hands and the price of the Blood of JESUS CHRIST, his Son, than those of the Princes and Sovereigns of the earth.

[72] DE LA MISSION AUX OUSAKI.

Le Village des Ouſaki eſt le premier où je commençay à inſtruire: Auſſi-toſt que nous y fûmes cabannez, j'aſſemblay tous les anciens, auſquels aprés que j'eus raconté les nouvelles de la paix avec les Iroquois, je m'étendis ſur le deſſein de mon voyage, qui n'étoit autre que leur inſtruction. Ie leur expliquay les principaux articles de nôtre croyance, qu'ils écouterent avec approbation, me paroiſſans tres-bien diſpoſez pour le Chriſtianiſme. O ſi nous pouvions les ſecourir dans leur pauvreté, que noſtre Egliſe ſeroit floriſſante: Le reſte de ce mois je travaillay à leur inſtruction, & donnay le Baptême à pluſieurs enfans malades; j'eus la conſolation d'en voir un quelque-temps aprés quitter l'Egliſe Militante qui l'avoit receu au nombre de ſes enfans, pour aller dans la Triomphante y chanter eternellement les miſericordes de [73] Dieu en ſon endroit, & y eſtre un Advocat pour la converſion de ceux de ſa Nation.

Parmy ceux qui n'avoient pas oüy parler de nos Myſteres, il s'y eſt trouvé quelques libertins qui en ont fait des railleries: Dieu me mit en bouche dequoy les arrêter, j'eſpere que fortifiez de la Grace, avec le temps & la patience, nous aurons de la conſolation d'en gagner quelques-uns à IESVS-CHRIST. Ceux qui ſont Chrêtiens ſont venus exactement tous les Dimanches, à la Priere & à l'Inſtruction, ou nous faiſons chanter le *Pater* & *Ave*, en leur langage.

Au mois de Ianvier je me propoſois d'aller porter l'Evangile à un autre Bourg, il ne fut pas poſſible de m'y aller cabanner parmy eux. I'ay tâché de ſuppléer par des frequentes viſites.

[72] OF THE MISSION TO THE OUSAKI.

THE Village of the Ousaki is the first where I began to give instruction. As soon as we were provided with a cabin there, I assembled all the elders, to whom, after relating the news of the peace with the Iroquois, I expatiated on the purpose of my journey, which was naught else than their instruction. I explained to them the principal articles of our belief, which they heard with approval, appearing to me very well disposed toward Christianity. Oh, if we could succor them in their poverty, how flourishing our Church would be! The rest of that month, I labored for their instruction, and gave Baptism to several sick children,—having the consolation of seeing one of these, some time afterward, leave the Church Militant, which had received him into the number of her children, to enter the Church Triumphant, there to sing eternally the mercies of [73] God toward him, and to be an Advocate for the conversion of the people of his Nation.

Among those who had not heard about our Mysteries were some irreligious persons, who made fun of them. God put into my mouth words wherewith to check them; and I hope that, strengthened by Grace, we shall, with time and patience, have the consolation of winning some of them to JESUS CHRIST. Those who are Christians have come punctually every Sunday to Prayers and to Instruction, where we have the *Pater* and *Ave* chanted in their language.[6]

In the month of January I purposed to go and carry the Gospel to another Village, but it was impossible for me to go and settle down among them. I tried to make up for this by frequent visits.

[74] DE LA MISSION AUX POUTEOÜATAMIS.

Le dix-ſeptiéme Février, je me tranſportay au Bourg des Pouteoüatamis, qui eſt à l'autre bord du Lac, à huit lieuës d'icy: aprés avoir marché tout le jour ſans s'arréter, nous y arrivâmes à Soleil couché, à la faveur de quelque petit morceau de viande gelée, que la faim nous faiſoit manger. Le lendemain de mon arrivée, ils nous firent preſent de tout le lard d'un Ours, avec beaucoup de témoignage d'affection.

Le dix-neufviéme j'aſſemblay le conſeil, & aprés avoir raconté les nouvelles, je leur fis connoiſtre le ſujet qui m'amenoit en leur Pays, m'étant reſervé au lendemain pour leur parler plus amplement de nos myſteres: Ie le fis avec ſuccés & benediction, ayant tiré cette concluſion d'eux-mêmes, que puiſque la croyance étoit ſi neceſſaire pour éviter l'Enfer, ils vouloient prier, & qu'ils [75] eſperoient que je leur procurerois un Miſſionnaire pour les inſtruire, ou bien que je demeurerois moy-même pour leur faire cette charité.

Les jours ſuivans je viſitay toutes les Cabannes, & les inſtruiſis fort amplement en particulier, avec ſatisfaction de part & d'autre: I'eus la conſolation d'y donner le Baptême à deux enfans nouveaux nez, & à un jeune homme moribond tres-bien diſpoſé.

Le vingt-troiſiéme nous nous mîmes en chemin pour nous en retourner; mais le vent qui nous geloit le viſage, & la neige, nous obligerent d'arréter aprés deux lieuës, & paſſer la nuit ſur le Lac: le lendemain, la rigueur du temps étant diminuée tant ſoit peu, nous continuâmes noſtre route, avec bien de l'incommodité, j'en eus pour ma part le nez gelé, &

[74] OF THE MISSION TO THE POUTEOUATAMIS.

ON the seventeenth of February I repaired to the Village of the Pouteouatamis, which is eight leagues from this place, on the other side of the Lake. After walking all day without halting, we arrived there at Sunset, sustained by some small bit of frozen meat that hunger made us eat. On the day after my arrival, they made us a present of all the fat of a Bear, with many manifestations of affection.

On the nineteenth, I assembled the council, and, after relating the news, informed them of the purpose that had brought me to their Country, reserving for the following day a fuller discourse on our religion. This I carried out with success and the divine blessing, causing them, of their own accord, to draw this conclusion, that, since the faith was so necessary for avoiding Hell, they wished to pray, and [75] hoped that I would procure them a Missionary to instruct them, or else would myself stay and do them that kindness.

In the days following, I visited all the Cabins, and instructed the inmates very fully in private, with satisfaction on both sides. I had the consolation of conferring Baptism there on two new-born babes and on a young man who was dying, who exhibited an excellent disposition.

On the twenty-third, we set out to return thence; but the wind, which froze our faces, and the snow, compelled us to halt, after we had gone two leagues, and to pass the night on the Lake. On the following day, the severity of the cold having diminished, although very little, we continued our journey with much suffering. On my part, I had my nose frozen,

une deffaillance qui m'obligea à m'aſſeoir ſur la glace, où j'euſſe reſté, mes Compagnons ayant gagné le devant, ſi par une providence Divine je n'euſſe trouvé dans mon mouchoir un clou de [76] girofle, qui me donna aſſez de force pour arriver au cabannage.

Au commencement du mois de Mars les grands degels ayant commencé, les Sauvages decabannerent pour aller chercher de quoy vivre, la faim les preſſant depuis quelque temps.

I'eus bien du déplaiſir de n'avoir pas pû parcourir tous les Bourgs, l'éloignement de quelques-uns, & le peu de diſpoſition de quelques-autres en ont eſté la cauſe. Ie me reſolus de tâcher du moins de bien établir le Chriſtianiſme dans un Bourg voiſin, compoſé pour la plus grande partie de Pouteoüatamis. I'aſſemblay les hommes deux fois, leur expliquay amplement nos Myſteres, & l'obligation qu'ils avoient d'embraſſer noſtre Foy, & que c'étoit l'unique raiſon qui m'avoit amené dés l'Automne en leur Pays; ils receurent fort bien tout ce que je leur dis: Ie les ay ſouvent viſité dans leurs cabannes, pour leur inculquer ce que je leur avois enſeigné en public. I'y ay baptizé quelques enfans malades: j'ay eſté grandement conſolé dans l'aſſeurance que [77] quelques-uns m'ont donnée, que depuis qu'ils m'avoient oüy, il y a cinq ans, à la pointe du ſaint Eſprit, dans le Lac Superieur, ils ont toûjours invoqué le vray Dieu, qu'ils en avoient eſté protegez ſenſiblement, qu'ils ont toûjours tué des bêtes, & pris des poiſſons: qu'ils n'ont pas eſté malades, & qu'ils ne meurent pas ſi communément dans leurs familles, comme ils faiſoient auparavant qu'ils priaſſent. Vn autre jour je

and I had a fainting fit that compelled me to sit down on the ice, where I would have remained — my Companions having gone on ahead — if, by a Divine providence, I had not found in my handkerchief a [76] clove, which gave me strength enough to reach the settlement.

At the opening of the month of March, the great thaws having begun, the Savages broke up their settlements to go in quest of the means to sustain life, after being for some time pressed with hunger.

I was very sorry not to have been able to go through all the Villages, by reason of the remoteness of some of them, and the little inclination of others to receive me. I resolved to try at least to establish Christianity firmly in a neighboring Village, composed for the most part of Pouteouatamis. Calling the men together twice, I explained to them fully our Mysteries and the obligation resting upon them to embrace our Faith; and that this was the sole reason that had brought me to their Country in the Autumn. They received very favorably all that I said to them, and I often visited them in their cabins, to inculcate in the inmates what I had taught them in public. I baptized some sick children there, and received great consolation in the assurance which [77] certain persons gave me that, since hearing me five years ago at the point of saint Esprit, on Lake Superior, they had always invoked the true God. They said that they had been very appreciably protected by him; that they had always succeeded in their hunting and fishing; that they had not been ill, and that, in their families, death did not occur so frequently as was usual before they adopted prayer. On another day, I taught the Catechism to the

fis le Catechiſme aux filles & aux femmes, noſtre cabanne étoit toute remplie. Ce pauvre peuple eſt tres-bien diſpoſé, & témoigne tres-bonne volonté: Pluſieurs m'interrogent de diverſes choſes pour eſtre inſtruits, me propoſant leurs difficultez, qui ne proviennent que de la haute idée qu'ils ont du Chriſtianiſme, & de la crainte qu'ils ont de n'en pouvoir pas accomplir les obligations. Noſtre ſejour n'a pas eſté long; la faim les preſſant, ils furent obligez de ſe ſeparer, & d'aller chercher leur vie. Nous nous retirâmes plains de conſolation, loüans & beniſſans Dieu de ce que ſon ſaint [78] Nom avoit été reſpecté, & la ſainte Foy bien receuë de ces Peuples barbares.

Le 21. de ce mois je pris hauteur, je trouvay que la hauteur du Soleil eſtoit de 46. degrez 40. minuttes ou environ, dont la hauteur du Pole & le complément eſt de 43. degrez 20. minuttes ou environ.

Les glaces n'ont rompu icy que le 12. d'Avril: l'Hyver a été extrêmement rude cette année, & par conſéquent la navigation fort retardée.

Le 16. d'Avril je m'embarquay pour aller commencer la Miſſion aux Outagamis, peuple aſſez renommé en tous ces quartiers: nous fûmes coucher au bout de lance, à l'entrée de la Riviere des Puans, que nous avons nommée de ſaint François: en paſſant, nous viſmes des nuages de Cignes, d'Outardes, & de Canards: les Sauvages leur tendent des rets au fond de lance, ou ils en prennent juſques à cinquante dans une nuit: ce gibier cherchant en Automne la folle avoine, que le vent a ſecouée au mois de Septembre.

Le 17. nous montâmes la Riviere [57 i.e., 79] ſaint François, large de deux, & parfois de trois arpens.

girls and women, our cabin being entirely filled. These poor people are very well disposed, and show great good will; many of them question me on various matters, in order to receive instruction,—propounding to me their difficulties, which arise only from their high idea of Christianity, and from their fear of not being able to fulfill its obligations. Our stay was not long, as hunger was pressing them, and they were forced to go in search of provisions. We withdrew full of consolation, praising and blessing God that his holy [78] Name had been respected, and the holy Faith well received, by these barbarian Peoples.

On the 21st of that month, I took the Sun's altitude, and found that this was about 46 degrees, 40 minutes; and its elevation from the Pole, or the complement of the above, was about 43 degrees, 20 minutes.

The ice did not break up here until the 12th of April, the Winter having been extremely severe this year; and consequently navigation was much impeded.

On the 16th of April, I embarked to go and begin the Mission to the Outagamis, a people of considerable note in all these regions. We slept at the head of the bay, at the mouth of the River des Puans, which we have named for saint Francis.[7] On our way we saw clouds of Swans, Bustards, and Ducks. The Savages set snares for them at the head of the bay, where they catch as many as fifty in one night, this game seeking in Autumn the wild oats that the wind has shaken off in the month of September.

On the 17th, we ascended the River [57 i.e., 79] saint François, which is two, and sometimes three, arpents wide. After proceeding four leagues, we

Aprés avoir avancé quatre lieuës, nous trouvâmes le Bourg des Sauvages nommé Saky, qui commençoient un travail qui merite bien d'avoir icy ſa place. D'un bord à l'autre de la Riviere, ils font une barricade, plantans de grands pieux à deux braſſes d'eau; en ſorte qu'il y a comme un pont au deſſus pour les pêcheurs, qui à la faveur d'une petite naſſe, prennent aiſément les Eſturgeons, & toute autre ſorte de poiſſon que cette digue arréte, quoy que l'eau ne laiſſe pas de couler entre les pieux. Ils appelent cette machine Mitihikan, elle leur ſert le Printemps & vne partie de l'Eſté.

Le dix-huictiéme nous fiſmes le portage qu'ils nomment Kekaling, nos matelots trainãs le canot parmy des rapides, je marchay ſur le bord de la Riviere, où je trouvay des pommiers & des ſouches de vigne en quantité.

Le 19. Nos Matelots monterent les Rapides à la perche, pendant deux lieuës; j'allay par terre juſques à l'autre portage, qu'ils appelent Ooukocitiming, [80] c'eſt à dire chauſſée. Nous obſervâmes ce même jour l'Eclipſe du Soleil, predite par les Aſtrologues, qui dura depuis midy juſques à deux heures: le tiers ou environ du corps du Soleil a parû éclipſé, les autres deux tiers faiſoient un Croiſſant. Nous arrivâmes le ſoir à l'entrée du Lac des Puans, que nous avons appelé le Lac ſaint François; il eſt long d'environ douze lieuës, & large de quatre: il eſt ſitué du Nord Nord-Eſt, au Sud Sur-Oüeſt: il eſt abondant en poiſſons; mais inhabité à cauſe des Nadoüecis qu'on y apprehende.

Le vingtiéme, qui étoit le Dimanche, je dis la Meſſe aprés avoir navigué cinq à ſix lieuës dans le

found the Village of the Savages called Saky [Sacs], whose people were beginning a work that well deserves to have its place here. From one bank of the River to the other they make a barricade by driving down large stakes in two brasses of water, so that there is a kind of bridge over the stream for the fishermen, who, with the help of a small weir, easily catch the Sturgeon and every other kind of fish,— which this dam stops, although the water does not cease to flow between the stakes.[8] They call this contrivance *Mitihikan*, and it serves them during the Spring and a part of the Summer.

On the eighteenth we passed the portage called by the natives Kekaling,[9] our sailors dragging the canoe among rapids; while I walked on the River-bank, where I found apple-trees and vine-stocks in great numbers.

On the 19th, our Sailors ascended the Rapids for two leagues by the use of poles, and I went by land as far as the other portage, which they call Ooukociti-ming,— [80] that is to say, "the bank." We observed on this same day the Eclipse of the Sun predicted by the Astrologers, which lasted from noon until two o'clock; a third of the Sun's disk, or nearly that, appeared to be eclipsed, the other two-thirds making a Crescent. We arrived in the evening at the entrance to Lake des Puans, which we have named Lake saint François; it is about twelve leagues long and four wide, extends from the North-Northeast to the South-Southwest, and abounds in fish; but is uninhabited, on account of the Nadouecis, who are there held in fear.[10]

On the twentieth, which was Sunday, I said Mass, after voyaging five or six leagues on the Lake, after

Lac; aprés quoy nous arrivâmes dans une Riviere qui vient d'un Lac de folle avoine, que nous ſuivîmes, au bout duquel nous trouvaſme la Riviere qui conduit aux Outagamis d'un côté, & celle qui conduit aux MachKoutencK de l'autre. Nous entraſmes dans cette premiere, qui vient d'un Lac où nous vîmes deux Cocqs d'Indes perchez ſur un arbre, [81] maſle & femelle, parfaitement ſemblables à ceux de France, même groſſeur, même couleur, & même chant. Les Outardes, Canards, Cignes, Oyes, ſont en grand nombre en tous ces Lacs & Rivieres: la folle avoine qui eſt leur nourriture les y attire; il y a des grands & petits Cerfs, des Ours & des Caſtors, en aſſez grande quantité.

Le vingt-quatriéme, aprés pluſieurs tours & détours, dans les divers Lacs & Rivieres, nous arrivâmes au Bourg des Outagamis.

Ce peuple nous vinſt en foule au devant, pour voir, diſoient-ils, le Manitou qui venoit en leur pays; ils nous accompagnerent avec reſpect juſques à la porte d'une cabanne où on nous fit entrer.

Cette Nation eſt renommée pour être nombreuſe, ils ſont plus de quatre cens hommes portans les armes: le nombre des femmes & enfans y eſt plus grand, à cauſe de la polygamie qui regne parmy eux, chaque homme ayant communément quatre femmes, quelques-uns ſix, & d'autres juſques à dix. Six grandes [82] cabannes de ces pauvres gens ont eſté deffaites ce mois de Mars, par dix-huit Iroquois, Tſonnontoüans, leſquels conduits par deux Iroquois, Eſclaves des Pouteouatamis, qui s'enfuyoient, donnerent deſſus, tuerent tout, à la reſerve de trente femmes qu'ils emmenerent priſonnieres: les hommes

which we came to a River, flowing from a Lake bordered with wild oats; this stream we followed, and found at the end of it the River that leads to the Outagamis, in one direction, and that which leads to the Machkoutenck, in the other.[11] We entered this first stream, which flows from a Lake; there we saw two Turkeys perched on a tree, [81] male and female, resembling perfectly those of France — the same size, the same color, and the same cry. Bustards, Ducks, Swans, and Geese are in great number on all these Lakes and Rivers, — the wild oats, on which they live, attracting them thither. There are large and small Stags, Bears, and Beavers in great abundance.

On the twenty-fourth, after turning and doubling several times in various Lakes and Rivers, we arrived at the Village of the Outagamis.

This people came in crowds to meet us, in order to see, as they said, the Manitou, who was coming to their country. They accompanied us with respect as far as the door of the cabin, which we were made to enter.

This Nation is renowned for being populous, the men who bear arms numbering more than four hundred; while the number of women and children there is the greater on account of the polygamy which prevails among them, — each man having commonly four wives, some having six, and others as many as ten. Six large [82] cabins of these poor people were put to rout this month of March by eighteen Iroquois from Tsonnontouan, — who, under the guidance of two fugitive Iroquois Slaves of the Pouteouatamis, made an onslaught, and killed all the people, except thirty women whom they led away as captives. As the men were away hunting, they met with but little

étans à la chaſſe, ils ne trouverent pas beaucoup de reſiſtance, ne reſtant que ſix hommes de guerre dans les cabannes, hormis les femmes & les enfans qui étoient au nombre de cent ou environ. Ce carnage ſe fit à deux journées du lieu de noſtre hivernement, au fonds du Lac des Ilinioües, qu'on appele Machihiganing.

Le vingt-cinquiéme, j'aſſemblay les Anciens en grand nombre, à deſſein de leur donner les premieres connoiſſances de nos Myſteres. Ie commençay par l'invocation du ſaint Eſprit, auquel nous nous étions adreſſez pendant nôtre voyage, pour le prier de benir nos travaux: & aprés leur avoir eſſuyé leurs larmes, que le ſouvenir du meurtre fait par les Iroquois faiſoit couler de leurs [83] yeux, par un preſent que je jugeay leur devoir faire: Ie leur expliquay les principaux Articles de noſtre Foy, leur publiay la Loy & les Commandemens de Dieu, les recompenſes promiſes à ceux qui luy obeyront, & les chaſtimens qu'il prepare à ceux qui ne luy obeyront pas. Ils m'ont entendu ſans que j'aye eu beſoin d'interprete, & ce avec attention; Mais, ô mon Dieu, que ce pauvre peuple a des idées & des coûtumes contraires à l'Evangile, & qu'il faut de graces bien puiſſantes pour vaincre leurs cœurs; ils approuvent l'Vnité & la Souveraineté de Dieu, Createur de toutes choſes, du reſte ils n'en diſent mot.

Vn Outagami me dit en particulier, que ſon ayeul étoit venu du Ciel, & qu'il avoit prêché l'Vnité & la Souveraineté d'un Dieu qui avoit fait tous les autres Dieux: qui les avoit aſſeuré qu'il iroit au Ciel aprés ſa mort, où il ne mourroit plus, & que l'on ne trouveroit pas ſon corps au lieu où on l'auroit enterré,

resistance,—there being only six warriors left in the cabins, besides the women and children, who numbered a hundred or thereabout. This carnage was committed two days' journey from the place of our winter quarters, at the foot of the Lake of the Ilinioues, which is called Machihiganing [Michigan].

On the twenty-fifth, I called together the Elders in a large assembly, with the purpose of giving them the first acquaintance with our Mysteries. I began with the invocation of the holy Ghost, to whom we had made our appeal during our journey, to pray for his blessing upon our labors. Then, when I had, by means of a present which I thought I ought to make them, dried the tears which the remembrance of the massacre perpetrated by the Iroquois caused them to shed, [83] I explained to them the principal Articles of our Faith, and made known the Law and the Commandments of God, the rewards promised to those that shall obey him, and the punishments prepared by him for those that shall not obey him. They understood me without my having need of an interpreter, and that, too, with attention; but, oh, my God! what ideas and ways contrary to the Gospel these poor people have, and how much need there is of very powerful grace to conquer their hearts! They accept the Unity and Sovereignty of God, Creator of all things; for the rest, they have not a word to say.

An Outagami told me, in private, that his ancestor had come from Heaven, and that he had preached the Unity and the Sovereignty of a God who had made all the other Gods; that he had assured them that he would go to Heaven after his death, where he should die no more; and that his body would not be found in the place where it had been buried,—

ce qui fut verifié, dit cét Outagami, le corps ne s'étant plus trouvé [84] où on l'avoit mis. Ce ſont des fables dont Dieu ſe ſert pour leur ſalut; car aprés avoir achevé de raconter tout, il ajoûta qu'il congedioit toutes ſes femmes, qu'il n'en retenoit qu'une qu'il ne changeroit point; qu'il étoit reſolu de m'obeyr & de prier Dieu. Ieſpere que Dieu luy fera miſericorde: I'ay taſché de les viſiter dans leurs cabannes, qui ſont en tres-grand nombre, tantoſt pour les inſtruire en particulier, tantoſt pour y aller porter quelque petite medecine, ou plûtoſt quelque douceur à leurs petits enfans malades, que je baptiſois: Sur la fin ils me les ont apportez d'eux-mêmes, dans la cabanne où je logeois.

I'ay parlé leur langue, dans l'aſſeurance qu'ils m'ont donné qu'ils m'entendoient, elle eſt la même que celle des Satzi: Mais, helas! qu'ils ont de la peine à concevoir une Loy qui eſt ſi contraire à leurs coûtumes.

Ces Sauvages ſe ſont retirez en ces quartiers, pour fuïr la perſecution des Iroquois; ils ſe ſont placez dans un pays excellent, la terre qui y eſt noire leur [85] donne du bled d'Inde en abondance: Ils vivent de chaſſe pendant l'Hyver, ſur la fin ils reviennent à leurs cabannes, & y vivent de bled d'Inde, dont ils ont fait cache en Automne, & qu'ils aſſaiſonnent avec du poiſſon. Ils ont un Fort au milieu de leurs deſerts, où leurs cabannes de groſſe écorce, ſont pour reſiſter à toutes ſortes d'attaques; en voyageant ils ſe cabannent avec des nates; ils ont guerre avec les Nadoüecious leurs voiſins, ils n'ont point l'uſage du canot; c'eſt pour cela qu'ils ne vont point en guerre contre les Iroquois, quoy que ſouvent ils en ſoient

which was verified, said this Outagami, the body being no longer found [84] where it had been put. These are fables which God uses for their salvation; for after the man had finished telling me everything, he added that he was dismissing all his wives, retaining only one, whom he would not change; and that he was resolved to obey me and pray to God. I hope that God will show him mercy. I tried to visit the people in their cabins, which are in very great number,— sometimes for the purpose of instructing them in private; and at other times to go and carry them some little medicine,— or, rather, something sweet for their little sick children, whom I was baptizing. Toward the end, they brought them to me voluntarily in the cabin where I lodged.

I spoke their language, in the assurance they gave me that they understood me; it is the same as that of the Satzi [*sc.* Saki]. But alas, what difficulty they have in apprehending a Law that is so opposed to all their customs!

These Savages withdrew to those regions to escape the persecution of the Iroquois, and settled in an excellent country,— the soil, which is black there, [85] yielding them Indian corn in abundance. They live by hunting during the Winter, returning to their cabins toward its close, and living there on Indian corn that they had hidden away the previous Autumn; they season it with fish. In the midst of their clearings they have a Fort, where their cabins of heavy bark are situated, for resisting all sorts of attacks. On their journeys, they make themselves cabins with mats. They are at war with the Nadouecious, their neighbors. Canoes are not used by them; and, for that reason, they do not make war on the Iroquois,

tuez. Ils ſont fort décriez & reputez des autres Nations chiches, avares, larrons, coleres, & querelleurs. Ils ont peu d'idée des François, depuis que deux traiteurs de robbes de Caſtor ont parû chez eux: s'ils s'y étoient comportez comme ils devoient, j'euſſe eu moins de peine à donner à ces pauvres gens d'autres idées de toute la Nation Françoiſe, qu'ils commencent à eſtimer, depuis que je leur ay expliqué l'unique & le principal motif qui m'amenoit chez eux.

[86] Le vingt-ſixiéme les Anciens vinrent en la cabanne où je logeois pour y tenir conſeil; l'aſſemblée eſtant faite, le Capitaine aprés avoir porté à mes pieds un preſent de quelques robbes, harangua en ces termes. Nous te remercions, me dit-il, de ce que tu nous és venu viſiter, & conſoler dans noſtre affliction; nous t'en ſommes d'autant plus obligez, que perſonne n'a eu encore cette bonté pour nous: Ils ajoûterent, qu'au reſte ils n'avoient autre choſe à me dire, ſinon qu'ils n'avoient point d'eſprit pour me parler, qu'ils étoient tous occupez à pleurer leurs morts. Toy, Robbe noire, qui as de l'eſprit, & qui as pitié des hommes, aye pitié de nous, de la maniere qu'il te plaira: Tu pourrois demeurer icy proche de nous, pour nous proteger contre nos ennemis, & nous apprendre à parler au grand Manitou, de même que tu fais aux Sauvages du Sault: Tu nous pourrois faire rendre nos femmes, qui ont eité emmenées priſonnieres: Tu pourrois arrêter les armes des Iroquois, & leur parler de [87] paix en noſtre faveur pour l'avenir; Ie n'ay point d'eſprit pour te rien dire, ſeulement aye pitié de nous en la façon que tu jugeras plus à propos. Quand tu verras les Iroquois,

although they are often killed by them. They are held in very low estimation, and are considered by the other Nations as stingy, avaricious, thieving, choleric, and quarrelsome. They have poor opinion of the French, ever since two traders in Beaver-skins appeared among them; if these men had behaved as they ought, I would have had less trouble in giving these poor people other ideas of the whole French Nation,—which they are beginning to esteem, since I explained to them the principal and only motive that brought me to their country.

[86] On the twenty-sixth, the Elders came into the cabin where I was lodging, to hold council there. The assembly having been convened, the Captain, after laying at my feet a present of some skins, harangued in the following terms: "We thank thee," he said, "for having come to visit and console us in our affliction; and we are the more obliged to thee, inasmuch as no one has hitherto shown us that kindness." They added that they had nothing further to say to me, except that they were too dispirited to speak to me, being all occupied in mourning their dead. "Do thou, black Gown, who art not dispirited and who takest pity on people, take pity on us as thou shalt deem best. Thou couldst dwell here near us, to protect us from our enemies, and teach us to speak to the great Manitou, the same as thou teachest the Savages of the Sault. Thou couldst cause to be restored to us our wives, who were led away prisoners. Thou couldst stay the arms of the Iroquois, and speak to them of [87] peace in our behalf for the future. I have no sense to say anything to thee; only take pity on us in the way thou shalt judge most fitting. When thou seest the

dis leur qu'ils m'ont pris pour un autre: Ie ne leur fais point la guerre, je n'ay pas mangé leurs gens, que mes voiſins ont pris priſonniers, & dont ils m'ont fait preſent, je les ay adoptés, ils vivent icy comme mes enfans. Ce diſcours ne tient rien du barbare: Ie leur dis que dans le traité de paix que les François avoient fait avec les Iroquois, on n'avoit pas parlé d'eux, qu'aucun François n'étoit encore venu icy, & qu'on ne les connoiſſoit pas: qu'au reſte j'approuvois beaucoup ce que leur Capitaine avoit dit, que je ne l'oublierois pas, que l'Automne prochain je leur en rendrois réponſe: Cependant qu'ils ſe fortifiaſſent dans la reſolution d'obeïr au vray Dieu, qui ſeul leur pouvoit procurer ce qu'ils demandoient, & infiniment au delà.

Le ſoir, quatre Sauvages Oumamis de Nation, arriverent de deux journées [88] d'icy, portans trois chevelures d'Iroquois, & un bras à demy boucané, pour conſoler les parens de ceux que les Iroquois avoient tué depuis peu.

Le vingt-ſeptiéme nous partîmes, recommandans aux bons Anges la premiere ſemence jettée dans le cœur de ce pauvre peuple, qui m'a écouté avec reſpect & attention. Voila une belle & riche moiſſon pour un Miſſionnaire zelé & patient: nous avons appelé cette Miſſion de ſaint Marc, parce que tel jour la Foy y a eſté annoncée.

[89] DE LA MISSION AUX OUMAMIS, & MACHKOUTENCH.

Le vingt-neufviéme nous entrâmes dans la Riviere qui conduit aux Machkoutench, dit Aſſiſta Ecta eronnõs, Nation du Feu, par les Hurons: Cette

Iroquois, tell them that they have taken me for some one else. I do not make war on them, I have not eaten their people; but my neighbors took them prisoners and made me a present of them; I adopted them, and they are living here as my children." This speech has nothing of the barbarian in it. I told them that in the treaty of peace which the French had made with the Iroquois, no mention had been made of them; that no Frenchman had then been here, and that they were not known; that, as to other matters, I much approved what their Captain had said; that I would not forget it, and that in the following Autumn I would render them an answer. Meanwhile, I told them to fortify themselves in their resolution to obey the true God, who alone could procure them what they asked for, and infinitely more.

In the evening four Savages, of the Nation of the Oumamis, arrived from a place two days' journey [88] hence, bringing three Iroquois scalps and a half-smoked arm, to console the relatives of those whom the Iroquois had killed a short time before.

On the twenty-seventh, we took our departure, commending to the good Angels the first seed sown in the hearts of these poor people, who listened to me with respect and attention. There is a glorious and rich harvest for a zealous and patient Missionary. We named this Mission after saint Mark, because on his day the Faith was proclaimed there.[12]

## [89] OF THE MISSION TO THE OUMAMIS AND MACHKOUTENCH.

On the twenty-ninth, we entered the River which leads to the Machkoutench, who are called by the Hurons *Assista Ectaeronnons*, "Nation of Fire."

Riviere eſt tres-belle, ſans rapide ny portage, elle va au Sur-Oüeſt.

Le trentiéme, ayans debarqué vis à vis du Bourg, & laiſſé nôtre cannot au bord de l'eau, aprés une lieuë de chemin, par de belles Prairies, nous apperceuſmes le Fort. Les Sauvages nous ayans découverts, firent d'abord le cry dans leur Bourg, ils accoururent à nous, nous accompagnerent avec honneur dans la cabanne du Chef, où d'abord on nous apporta des rafraichiſſemens, & on graiſſa les pieds & les jambes aux François qui étoient avec moy. Enſuite on prepara un feſtin, en voicy la ceremonie. Tout le monde ayant pris place, aprés que quelques-uns eurent [90] remply un plat de petun en pouſſiere, un Vieillard ſe leva debout; & s'étant tourné devers moy, il m'harangua en ces termes, les deux mains remplies de petun, qu'il prit du plat. Voila qui eſt bien, Robbe noire, que tu nous viens viſiter: Aye pitié de nous; tu és un Manitou, nous te donnons à fumer: Les Nadoüeſſious & les Iroquois nous mangent, aye pitié de nous: Nous ſommes ſouvent malades, nos enfans meurent, nous avons faim: Eſcoute-moy Manitou, je te donne à fumer: que la terre nous donne du bled, que les rivieres nous fourniſſent du poiſſon, que la maladie ne nous tuë plus, que la famine ne nous traite plus ſi rudement: à chaque ſouhait, les Vieillards qui étoient preſens répondoient par un grand ooh. I'eus horreur de cette ceremonie, & les ayant priez de m'écouter, je leur dis que ce n'étoit pas à moy à qui il falloit adreſſer leurs vœux: que dans nos beſoins j'avois recours à la Priere, à celuy qui eſt l'unique & le veritable Dieu; que c'étoit en luy en qui ils devoient

This River is very beautiful, without rapids or portages, and flows toward the Southwest.

On the thirtieth, landing opposite the Village and leaving our canoe at the water's edge, after walking a league through beautiful Prairies, we perceived the Fort. The Savages, espying us, immediately gave the cry in their Village, hastened to meet us, and accompanied us with honor into the cabin of the Chief, where refreshments were straightway brought to us, and the feet and legs of the Frenchmen with me were anointed with oil. Afterward a feast was prepared, which was attended with the following ceremonies. When all were seated, and after some had [90] filled a dish with powdered tobacco, an Old man arose and, turning to me, with both hands full of tobacco which he took from the dish, harangued me as follows: "This is well, black Gown, that thou comest to visit us. Take pity on us; thou art a Manitou; we give thee tobacco to smoke. The Nadouessious and the Iroquois are eating us; take pity on us. We are often ill, our children are dying, we are hungry. Hear me, Manitou; I give thee tobacco to smoke. Let the earth give us corn, and the rivers yield us fish; let not disease kill us any more, or famine treat us any longer so harshly!" At each desire the Old men who were present uttered a loud "Oh!" in response. I had a horror of this ceremony, and, begging them to hear me, I told them it was not I to whom their vows must be addressed; that in our necessities I had recourse to Prayer to him who is the only and the true God; that it was in him that they ought to place their trust; [91] I told them that he was the sole Master of all things, as well as of their lives, I being only his

établir leur confiance: [91] qu'il étoit le ſeul Maiſtre de toutes choſes, auſſi-bien que de leurs vies: que je n'eſtois que ſon ſerviteur & ſon envoyé, qu'il eſtoit mon ſouverain Seigneur & le ſien. Que neantmoins les hommes ſages honnoroient & écoutoient volontiers la Robbe noire, comme une perſonne qui eſt écoutée du grãd Dieu, & qui eſt ſon Interprete, ſon Officier, & ſon Domeſtique. Ils nous faiſoient un vray ſacrifice, de même que celuy qu'ils font à leurs faux Dieux.

Sur le ſoir je les aſſemblay, leur fis preſent de Raſſade, de Coûteaux & Haches, pour leur dire, connois la Robbe noire. Ie ne ſuis pas le Manitou qui eſt le maiſtre de vos vies, qui a creé le Ciel & la Terre, je ſuis ſa creature, je luy obeïs & porte ſa parole par toute la terre, je leur expliquay enſuite les articles de nôtre ſainte Foy, & les Commandemens de Dieu. Ces bonnes gens ne m'entendoient qu'à demy: avant que les quitter j'eus la conſolation de voir qu'ils concevoient les principaux de nos Myſteres, ils receurent [92] l'Evangile avec reſpect & crainte, & ils témoignerent eſtre bien ſatisfaits d'avoir la connoiſſance du vray Dieu.

Les Sauvages nommez Oumamis, ne ſont icy qu'en fort petit nombre. Le gros n'eſt pas encore arrivé de leur chaſſe, ainſi je n'en dis preſque rien en particulier: leur langage eſt conforme à leur humeur, ils ſont doux, affables, poſez, auſſi parlent-ils lentement. Toute cette Nation devoit arriver dans ſeize jours: mais l'obeïſſance m'appelant au Sault, je n'ay pas eu la liberté de les attendre.

Ces peuples ſont eſtablis en un tres-beau lieu, où l'on voit de belles Plaines, & Campagnes à perte de

servant and envoy; that he was my sovereign Lord, as well as my host's; and that wise men nevertheless willingly honored and listened to the black Gown, as being a person who is heard by the great God and is his Interpreter, his Officer, and his Domestic. They offered us a veritable sacrifice like that which they make to their false Gods.

Toward evening, I gathered them together, and made them a present of glass Beads, Knives, and Hatchets, that I might say to them: "Become acquainted with the black Gown. I am not the Manitou who is the master of your lives, and has created Heaven and Earth; I am his creature, I obey him, and I bear his word through all the earth." I then explained to them the articles of our holy Faith, and God's Commandments. These good people only half understood me; but, before I left them, I had the consolation of seeing that they comprehended our principal articles of Belief; they received [92] the Gospel with respect and awe, and showed themselves well satisfied to have a knowledge of the true God.

The Savages named Oumamis are here only in very small numbers, their main body having not yet come in from their hunting; therefore I say almost nothing about them in detail. Their language is in harmony with their disposition: they are gentle, affable, sedate; they also speak slowly. This whole Nation was to arrive in sixteen days; but, obedience calling me to the Sault, I was not at liberty to wait for them.

These people are settled in a very attractive place, where beautiful Plains and Fields meet the eye as far as one can see. Their River leads by a six days' Voyage to the great River named Messi-Sipi, and it

veuë: leur Riviere conduit dans la grande Riviere, nommée Meſſi-Sipi, il n'y a que ſix jours de Navigation: C'eſt le long de cette Riviere où ſont les autres nombreuſes Nations: A quatre lieuës d'icy ſont les Kikabou, & les Kitchigamich, qui parlent même langue que les Machkouteng.

Le premier de May je les allay viſiter dans leurs cabannes, je les inſtruiſis, [93] parlant leur langue, en ſorte que je me faiſois entendre à eux: Ils m'écoutoient avec reſpect, ils admiroient les points de noſtre Foy, ils s'empreſſoient à me faire carreſſe de tout ce qu'ils avoient de meilleur. Ces pauvres Montagnars ſont bons au delà de tout ce qu'on pourroit croire: ils ne laiſſent pas d'avoir leurs ſuperſtitions, & la polygamie ordinaire aux Sauvages.

Les carreſſes qu'ils me faiſoient m'occupoient preſque tout le jour, ils me venoient appeler chez moy, m'emmenoient chez eux; & aprés m'avoir fait aſſeoir ſur quelque belle peau neufve, me preſentoient une poignée de petun, qu'ils mettoient à mes pieds, m'apportoient une chaudiere pleine de graiſſe, viande & bled d'Inde, avec une harangue ou compliment qu'ils me faiſoient. I'ay toûjours pris occaſion de là de les informer des veritez de noſtre Foy: Dieu m'a fait la grace d'eſtre toüjours entendu, leur langue eſtant la même que celle des Saki.

I'y ay baptizé cinq enfans dans le danger de mort, ils me les apportoient [94] eux-mêmes pour leur donner medecine. Me retirant par fois à l'écart pour prier, ils me ſuivoient, & de temps en temps ils venoient m'interrompre, en me diſant d'un ton ſuppliant; Manitou, aye pitié de nous: en verité ils m'apprenoient le reſpect, & l'affection avec laquelle je devois parler à Dieu.

is along the former River that the other populous Nations are situated. Four leagues from here are the Kikabou and the Kitchigamich, who speak the same language as the Machkouteng.[13]

On the first of May, I went to visit them in their cabins; and I instructed them, [93] speaking their language sufficiently to make myself understood by them. They heard me with respect, admired the main features of our Faith, and were eager to lavish on me all the best things they had. Those poor Mountaineers are kind beyond all power of belief; but they do not fail to have their superstitions, and to practice polygamy, as is customary with the Savages.

The courtesies that they showed me kept me busy almost all day: they came to my cabin to give me an invitation, conducted me to their own, and, after making me sit down on a fine new piece of fur, presented me a handful of tobacco, which they placed at my feet; and brought me a kettle full of fat, meat, and Indian corn, accompanying it with a speech or a compliment. I always took occasion thereupon to inform them of the truths of our Faith,—while God, by his grace, never failed to make me understood, their language being the same as that of the Saki.

I baptized there five children who were in danger of dying, whom they themselves brought to me [94] that I might give them medicine. When, at times, I sought retirement for the purpose of praying, they would follow me, and, from time to time, come and interrupt me, saying to me in a suppliant tone, "Manitou, take pity on us!" In truth, they taught me the respect and affection with which I ought to address God.

Le deuxiéme de May les Vieillards vinrent à noſtre cabanne pour tenir conſeil, ils me remercierent, & par une harangue, & par quelque preſent, de ce que j'eſtois venu en leur pays, ils m'exhortoient à y venir ſouvent: Garde noſtre terre, diſoient-ils, Viens nous apprendre ſouvent comme nous devons parler à ce grand Manitou, que tu nous as fait connoître: ce peuple paroiſt fort docile. Voila une Miſſion toute preſte, capable de bien occuper un Miſſionnaire, jointe aux deux Nations voiſines: le temps nous preſſant, je pris ma route vers le lieu d'où j'étois party, où j'arrivay heureuſement par la Riviere ſaint François dans trois jours.

[95] Le ſixiéme je me tranſportay aux Oumaloumineĸ, éloignez de huict lieuës de noſtre cabanne, je les trouvay dans leur Riviere en petit nombre, la jeuneſſe étant encore dans les bois. Cette Nation a eſté preſque exterminée par les guerres: j'ay eu peine à les entendre, le temps m'a fait découvrir que leur langue eſt Algonquine, mais bien corrompuë. Ils n'ont pas laiſſé de me mieux entendre, que je ne les entendois aprés un petit preſent que je fis aux Vieillards, je leur annonçay l'Evangile, qu'ils admirerent, & qu'ils écouterent avec reſpect.

Le neufviéme les Anciens m'ayans invité à leur conſeil, ils m'y firent preſent avec action de Graces, de ce que je les étois venu viſiter pour leur donner la connoiſſance du vray Dieu. Prends courage, me dirent-ils, inſtruis-nous ſouvent, & apprens-nous à parler à celuy qui a tout fait: nous avons appelé cette Miſſion de ſaint Michel, de même que la Riviere qui eſt [96] le lieu de leur demeure.

Le dixiéme eſtant arrivé au cabannage, un Poute-oüatami n'oſant me demander des nouvelles, s'adreſſa

On the second of May, the Elders came to our cabin to hold a council; they thanked me, by an address and by some gift, for having come to their country; and they exhorted me to come thither often. "Guard our land," they said; "come often, and teach us how we are to speak to that great Manitou whom thou hast made us know." This people appears very docile. See there a Mission all in readiness, and capable of giving, in conjunction with the two neighboring Nations, full occupation to a Missionary. As we were pressed for time, I set out to return to the place whence I had come; and arrived there safely, proceeding by way of the River saint François, in three days.

[95] On the sixth, I paid a visit to the Oumalouminek, eight leagues distant from our cabin, and found them at their River[14] in small numbers, the young people being still in the woods. This Nation has been almost exterminated by the wars. I had difficulty in understanding them, but in time made the discovery that their language is Algonquin, although much corrupted. They succeeded in understanding me better than I understood them. After making a little present to the Elders, I proclaimed the Gospel to them, which they admired and heard with respect.

On the ninth, the Elders invited me to their council, and there made me a present, with an expression of Thanks for my having come to visit them in order to give them a knowledge of the true God. "Take heart," they said to me; "instruct us often, and teach us to speak to him who has made all things." This Mission we have named after saint Michael, as well as the River where [96] they dwell.

On the tenth, when I arrived at the settlement, a

à noſtre chien, en ces termes: Dis-moy chien de Capitaine, quel eſt l'eſtat des affaires des Oumacouminetz, ton Maître te les a dites, tu l'as ſuivy par tout, ne me les cache pas, je n'oſe pas le luy demander, je vis bien ce qu'il pretendoit.

Le treiziéme je traverſay l'Ance pour aller trouver les Ovenibigoutz à leurs Deſerts, où ils s'aſſembloient. Le lendemain je tins conſeil avec les Vieillards, & la jeuneſſe, & leur annonçay l'Evangile comme j'avois fait aux autres. Il y a environ trente ans que tous ceux de cette Nation furent tuez ou amenez priſonniers par les Ilimouck [*sc.* Iliniouek] à la reſerve d'un ſeul homme qui échappa, percé d'une flêche à travers le corps. Il a eſté fait Capitaine de ſa Nation, comme n'ayant jamais eſté eſclave, les Ilinioüetz ayans renvoyé ſes compatriotes captifs, pour [97] habiter derechef le pays.

Ils parlent une langue particuliere, que les autres Sauvages n'entendent pas: elle n'approche point ny du Huron ny de l'Algonquin. Il n'y a, diſent-ils, que certains peuples du Sur-Oüeſt qui parlent comme eux. I'en ay appris quelque mots; mais ſur tout, le Catechiſme, le *Pater*, & l'*Ave*.

Ie les viſitay dans leurs cabannes, & les inſtruiſis: j'en fis de même aux Pouteoüatamis qui demeurent avec eux, les uns & les autres me demanderent par leurs preſens, de les venir inſtruire l'Automne prochaine.

### [98] ESTAT DES CHRESTIENS.

Novs ne ſçaurions faire obſerver à nos Chrêtiens une exacte profeſſion du Chriſtianiſme, de la façon que nous ſommes obligez de vivre parmy eux

Pouteouatami, not daring to ask me for news, addressed our dog in these words: "Tell me, O Captain's dog, what is the state of affairs among the Oumacouminetz? Thy Master has told thee; thou hast followed him everywhere. Do not conceal the matter from me, for I dare not ask him about it." I saw well what his design was.

On the thirteenth I crossed the Bay to go to find the Ovenibigoutz in their Clearings, where they were assembling. The next day, I held council with the Old men and the youth, and proclaimed the Gospel to them, as I had done to the others. About thirty years ago, all the people of this Nation were killed or taken captive by the Iliniouek, with the exception of a single man who escaped, shot through the body with an arrow. When the Iliniouetz had sent back his captive countrymen to [97] inhabit the country anew, he was made Captain of his Nation, as having never been a slave.

They speak a peculiar language which the other Savages do not understand; it resembles neither the Huron nor the Algonquin. There are, they say, only certain tribes of the Southwest who speak as they do. I learned some words from them, but more especially the Catechism, the *Pater*, and the *Ave*.

I visited them in their cabins and instructed them, doing the same to the Pouteouatamis who live with them; and both asked me, with gifts, to come and instruct them in the following Autumn.

### [98] CONDITION OF THE CHRISTIANS.

We cannot make our Christians live strictly up to their profession of Christianity, on account of the way in which we are obliged to live among

dans les commencemens, n'ayans qu'une cabanne à leur façon, on ne ſçauroit les inſtruire ny faire les autres exercices de Religion à temps reglé, comme on fait dans une Chapelle. Nous avons pourtant tâché de les aſſembler tous les Dimanches, pour leur enſeigner le Catechiſme, & les faire prier Dieu. Nous avons icy ſept adultes Chreſtiens, & quarante huict autres, ou enfans ou preſque adultes, que nous avons baptiſez, dans le danger; partie à la Pointe du ſaint Eſprit, partie en ces quartiers pendant cét Hyver. Ie ne compte pas ceux qui ſont morts, qui ſont environ dix-ſept. I'ay eu de la conſolation cét Hyver, de voir la ferveur de nos Chreſtiens; [99] Mais ſur tout, d'une fille baptizée à la Pointe du ſaint Eſprit, nommée Marie Movena, qui a combattu contre ſes parens depuis le Printemps paſſé, juſques à preſent, quelques efforts qu'ils ayent fait pour l'obliger à épouſer ſon beau-frere, elle ne l'a jamais voulu: Son frere l'a ſouvent frappée, ſa mere luy a ſouvent refuſé à manger, venant parfois juſques à un tel point de rage, que prenant un tiſon, elle luy en brûloit les bras: Cette pauvre fille me racontoit tous ces mauvais traitemens, ſans que ſon courage ait jamais pû être ébranlé, offrant volontiers à Dieu toutes ſes peines.

Pour ce qui regarde les infideles, ils craignent beaucoup en ces quartiers les jugemens de Dieu, & les peines d'Enfer: L'Vnité & la Souveraineté de Dieu ſatisfait fort leur eſprit. O ſi ces pauvres gens avoient les aides & les moyens que les Europeans ont en abondance pour faire leur ſalut, ils ſeroient bien-toſt bons Chrêtiens. O s'ils voyoient quelque choſe de la magnificence de nos Egliſes, de la

them in the beginning; having only a cabin, after their own mode, we cannot instruct them, or perform the other exercises of Religion at stated times, as is done in a Chapel. We have, however, tried to call them together every Sunday, to teach them the Catechism and make them pray to God. We have here seven adult Christians and forty-eight others, either children or persons almost grown up, whom we baptized when they were dangerously ill, a part of them at the Point of saint Esprit, and a part in these districts during the past Winter. I do not count those who have died, who are about seventeen in number. I have received consolation this Winter from seeing the fervor of our Christians, [99] but especially that of a girl named Marie Movena, who was baptized at the Point of saint Esprit. From last Spring up to the present time, she has resisted her relatives: despite all the efforts they have made to compel her to marry her stepbrother, she has never consented to do it. Her brother has often struck her, and her mother has frequently refused her anything to eat,—sometimes reaching such a pitch of anger that she would take a firebrand and burn her daughter's arms with it. This poor girl told me about all this bad treatment; but her courage could never be shaken, and she willingly made an offering of all her sufferings to God.

As far as concerns the infidels hereabout, they greatly fear God's judgments and Hell's torments. The Unity and Sovereignty of God are very satisfying to their minds. Oh, if these poor people had the aids and the means that Europeans have in abundance for accomplishing their salvation, they would soon be good Christians. Oh, if they saw something

devotion [100] avec laquelle elles ſont frequentées, des grandes charitez qu'on exerce envers les pauvres dans les Hôpitaux, je m'aſſeure qu'ils en ſeroient bien touchez.

Le vingtiéme je m'embarquay avec un François & un Sauvage, pour aller à ſainte Marie du Sault, où l'obeïſſance m'appeloit, laiſſant tous ces peuples dans l'eſperance que nous les reverions l'Automne prochain, comme je leur avois promis.

Pour concluſion, nous ajoûtons icy que pour renforcer les ouvriers d'une ſi ample Miſſion, on y a envoyé le Pere Gabriël Drouillette, un des plus anciens & conſiderables Miſſionnaires, & le Pere Louys André, arrivé icy l'an paſſé, deſtiné du premier abord à cette Miſſion, où il eſt donc allé aprés avoir fait icy un an de Novitiat de Miſſion parmy les Algonquins qui y font leur demeure.

En outre, les Peres de cette Miſſion faiſans mention de l'Eclipſe du Soleil, du dix-neufviéme Avril de cette preſente année 1670. On eut pû ſur l'obſervation [101] qu'on en a fait pareillement icy, conclure la Longitude qu'il y a d'eux à nous: Mais d'autant que cela requiert une grande exactitude, & beaucoup de myſtere pour en venir à bout par l'Eclipſe du Soleil, on attendra celle de la Lune, pour en faire un plus facile & aſſeuré jugement.

Cependant pour ſatisfaction de quelques Curieux, voicy le narré de cette Eclipſe, telle qu'elle parut à Quebec.

Elle commença à une heure quarante cinq minuttes, & finit à trois heures vingt-trois minuttes, Sa durée totale a eſté de 1. heure 40. le tout meſuré par

of the magnificence of our Churches, of the devotion [100] with which they are frequented, of the extensive charities that are maintained for the benefit of the poor in the Hospitals, I am sure that they would be greatly affected thereby.

On the twentieth, I embarked with a Frenchman and a Savage to go to sainte Marie du Sault, whither obedience called me, leaving all these peoples in the hope that we should see them again next Autumn, as I had promised them.

In conclusion we add here that, as a reënforcement to the workers in so large a Mission, there have been sent to it Father Gabriël Drouillette, one of the oldest and most influential Missionaries; and Father Louys André, who arrived here last year and was at the very outset assigned to this Mission. He accordingly arrived there after having served a Novitiate of a year here, as Missionary among the Algonquins who make their abode in these parts.

Moreover, as the Fathers of that Mission mention the Solar Eclipse of April nineteenth of this present year, 1670, it would have been possible, from the observation [101] that was made of it here at the same time, to ascertain the difference of Longitude between them and us. But as it requires great exactness and many technicalities to reach the desired end by an Eclipse of the Sun, we shall wait for one of the Moon, to arrive at an easier and surer conclusion in the matter.

Nevertheless, for the satisfaction of some Curious persons, we give an account of that Eclipse as it appeared at Quebec.

It began at a quarter before two o'clock, and ended

le mouvement d'un Pendule, exactement rectifié au mouvement du Soleil, la grandeur de l'Eclipſe a eſté de cinq doigts, un peu plus: Nous avions marqué ſur un carton ſix cercles cõcentriques, & d'égale diſtance, & chaque eſpace diviſée en douze, pour avoir les minuttes de cinq en cinq. Mais cette machine étant trop grande pour l'eſpace du lieu où nous nous étions établis pour en faire l'obſervation, nous [102] n'avons pû juger de ladite grandeur que par la conjecture. Si cela peut ſervir à la Longitude de Quebec, à la bonne heure.

FIN.

at twenty-three minutes after three, its total duration being 1 hour and 40 minutes,—the whole being measured by the movement of a Pendulum exactly adjusted to the movement of the Sun. The extent of the Eclipse was a little more than five fingers. We had marked on a card six concentric circles, separated by equal distances, with each space divided into twelve parts to give us the minutes by fives. But this device being too large for the dimensions of the place where we had taken up our position to make the observation, we [102] were unable to estimate the said extent except by conjecture. If this can serve for determining the Longitude of Quebec, well and good.

END.

## CXXVII

# Relation of 1670-71

Paris: Sebastien Mabre-Cramoisy, 1672

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Source: We follow a copy of the original Cramoisy, in Lenox Library.

Chaps. i.–iv. of Part I. are contained in the present volume; the remainder of the document will appear in Volume LV.

# RELATION

DE CE QUI S'EST PASSE'

DE PLUS REMARQUABLE

AUX MISSIONS DES PERES

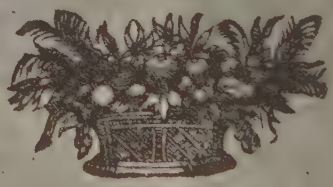
de la Compagnie de JESUS

EN LA

# NOUVELLE FRANCE,

les années 1670. & 1671.

*Envoyée au R. P. JEAN PINETTE*
*Provincial de la Province de France.*



A PARIS,
Chez SEBASTIEN MABRE-CRAMOISY,
Imprimeur du Roy, ruë S. Jacques,
aux Cicognes.

M. DC. LXXII.
*Avec Privilege du Roy.*

# RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS

IN

NEW FRANCE,

in the years 1670 and 1671.

*Sent to the Rev. Father JEAN PINETTE,*
*Provincial of the Province of France.*

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, ruë St. Jacques,
at the Sign of the Storks.

M. DC. LXXII.
*By Royal License.*

## Au Reverend Pere Jean Pinette, Provincial de la Compagnie de JESUS, dans la Province de France.

MON R. PERE,

*Depuis que le Roy a reprimé par la terreur de ſes armes, l'inſolence des Iroquois, nous avons porté paiſiblement l'Evangile à plus de quatre cent lieuës d'icy, à la ronde; & il n'y a preſque plus de peuples, en tout ce grand espace de païs, chez qui la foy n'ait penetré avec la gloire de noſtre invincible Monarque.*

*I'eſtois l'eſté dernier avec un de nos Peres à cinq cent lieuës de Quebec en la Nation du Feu, où nous trouvâmes d'autres peuples, qui nous promirent de porter encore à plus de cinq cent lieuës au delà, les bonnes nouvelles du Salut, que nous leur annoncions; & en meſme temps, d'autres de nos Peres preſchoient le nom de Ieſus-Chriſt dans le païs des Outaoüacs, aux deux extremitez du Lac Superieur, & du Lac des Hurons; & cet Eſté pendant que nous continuons à cultiver les Iroquois, qui ſont vers le midy, nous tournons auſsi nos ſoins ver des peuples du Septentrion; un de nos Peres eſtant party tout fraiſchement pour la mer du Nord, juſqu'où aucun François n'a encore eſté: bien reſolu de pouſſer par terre juſqu'à cette fameuſe baye de Hutſon, & faire briller les lumieres de noſtre ſainte Religion, à ces nouveaux peuples, qui ont eſté juſqu'à preſent dans les tenebres de l'infidelité. Et ainſi nous pouvons dire, que le flambeau de la Foy éclaire à preſent les quatre parties de ce nouveau Monde. Plus de ſept cens Bapteſmes ont conſacré cette année toutes nos*

## To the Reverend Father Jean Pinette, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

*Since the King has checked the insolence of the Iroquois by the fear of his arms, we have carried the Gospel without opposition more than four hundred leagues in all directions; and there is hardly a people left in all this great tract of country to whom the faith has not penetrated with the glory of our invincible Monarch.*

*Last summer I was with one of our Fathers, among the Fire Nation, five hundred leagues from Quebec; we found there other peoples, who promised us to carry more than five hundred leagues farther the good tidings of Salvation which we announced to them. At the same time, too, others of our Fathers were preaching the name of Jesus Christ in the Outaouacs' country, at both ends of Lake Superior and on the Lake of the Hurons; and this Summer, while continuing to cultivate the Iroquois, who are situated toward the south, we are also turning our attention toward the peoples of the North. One of our Fathers has but recently set out for the North sea, to which no Frenchman has yet penetrated, fully resolved to make his way by land as far as that famous bay of Hutson, and to cause the light of our holy Religion to shine forth upon those new tribes, who have hitherto been in the darkness of infidelity. Thus we can say that the torch of the Faith now illumines the four quarters of this new World. More than seven hundred Baptisms have this*

*Foreſts; plus de vingt Miſsions differentes occupent inceſſamment nos Peres parmy plus de vingt diverſes Nations; & les Chapelles érigées dans les pays les plus éloignez d'icy, ſe trouvent preſque tous les jours remplies de ces pauvres Barbares, dans quelques-unes deſquelles il s'eſt fait quelquefois dix, vingt, & trente Bapteſmes en un jour.*

*Ces Benedictions du Ciel ne s'achettent que par des famines, qui reduiſent quelquefois le Miſſionnaire au gland & à la mouſſe; par des travaux qui l'épuiſent de ſueurs depuis le matin juſqu'au ſoir; & par des perils de mort preſque continuels, ſoit qu'il faille courir apres la breby égarée dans ces vaſtes Foreſts, ſur les neiges, & ſur les glaces ſoit qu'on ſoit obligé de voguer dans de freſles canots d'écorce, ſur des Lacs, qui ne ſont pas moins orageux que la mer.*

*Voila les attraits que nous preſentons à ceux que nous invitons de venir prendre part à ces belles conqueſtes: mais je peux les aſſurer, qu'ils reconnoiſtront par experience, auſsi-bien que nous, que jamais ils n'ont gouſté de ſi douces delices, que celles qui ſe trouvent dans ces chetives cabanes où tout manque; mais où on trouve Dieu plus pleinement quand on peut y aboucher un pauvre Sauvage, luy parler au cœur, & le mettre dans le chemin du Ciel.*

*Nos Miſsionnaires ſont infiniment obligez au Roy, de leur avoir ouvert la porte, & fait un paſſage libre à tant de Nations ſi éloignées de nous: c'eſt par la paix, que les ſoins du ſage Miniſtre ont établie entre les Iroquois, & les Outaouacs. Mais comme ces Iroquois ſont toujours Iroquois, & les Outaoüacs toujours barbares, il faut tenir & les uns & les autres dans le devoir; ceux-là par la terreur, & ceux-cy, par l'eſtime qu'on leur fait conçevoir de ſa Majeſté.*

*C'eſt pour cela que Monſieur de Courcelle noſtre Gouverneur, accompagné des plus leſtes de nos François, fit cét Eſté une promenade juſques dans le païs des Iroquois;*

*year consecrated all our Forests; more than twenty different Missions, among more than twenty distinct Nations, give our Fathers constant occupation; and the Chapels, erected in countries most remote from here, are filled almost daily with those poor Barbarians,—while in some of them there have occasionally been performed ten, twenty, or thirty Baptisms in one day.*

*These Blessings from Heaven are purchased only with famine, which sometimes reduces the Missionary to acorns and moss; with toil that exhausts him, and makes him perspire from morning till evening; and with almost constant danger of death,—from being either forced to go, in quest of the stray sheep in these vast Forests, over snow and ice; or obliged to fare, in frail bark canoes, on Lakes which are no less stormy than the sea.*

*Such are the allurements that we offer to those whom we invite to come and take part in these glorious conquests; but I can assure them that they will discover from experience, just as we have done, that they have never tasted delights so sweet as are found in these paltry cabins. In these, there is want of everything; but there one finds God most fully when opportunity offers to speak to some poor Savage, to appeal to his heart, and to set him in the pathway to Heaven.*

*Our Missionaries are infinitely obliged to the King for having opened the door to them, and made a free passage to so many Nations at such a distance from us; it is the result of the peace effected between the Iroquois and the Outaouacs by the pains of the wise Minister. But as these Iroquois are still Iroquois, and the Outaouacs still barbarians, both must be made to observe a respectful demeanor,—the former through fear, and the latter through the high opinion they are made to conceive of his Majesty.*

*To this end, Monsieur de Courcelle, our Governor, accompanied by the most active of our Frenchmen, made*

*faiſant voir que quarente lieuës de torrens qu'il a fait franchir à des bateaux, ne l'empeſcheront pas de les reduire à la raiſon, quand il en ſera beſoin. Et c'eſt pour cela auſsi que Monſieur Talon noſtre Intendant tient les Outaouacs dans la veneration, & leur inſpire le reſpect, qu'ils doivent avoir pour ſa Majeſté, au nom de laquelle il a pris poſſeſsion de toutes leurs terres.*

*Mais pour ne pas faire une Relation de cette lettre, je diray ſeulement à V. R. qu'on ne doit pas tenir pour ſuſpectes les choſes qui vont eſtre racontées, puiſque je les ay puiſées, pour ainſi dire, dans leurs ſources; n'y ayant preſque point de Miſsion en tout ce pays, où je n'aye eu le bon-heur de me trouver en perſonne.*

*On trouvera au commencement de la Relation des Outaoüacs, une Carte, qui repreſente les lacs, les rivieres, & les terres, ſur leſquelles ſont établies les Miſsions de ce pays-là. Elle a eſté dreſsée par deux Peres aſſez intelligens, tres-curieux, & tres-exacts, qui n'ont rien voulu mettre que ce qu'ils ont veu de leurs propres yeux: c'eſt pour cela qu'ils n'ont mis que la naiſſance du lac des Hurons, & de celuy des Ilinois, quoy qu'ils ayent beaucoup vogué ſur l'un & ſur l'autre, qui paroiſſent comme deux mers, tant ils ſont grands; mais parce qu'ils n'ont pas pris connoiſſance par eux-meſmes de quelques-unes de leurs parties, ils aiment mieux laiſſer l'ouvrage en quelque façon imparfait, que de le donner defectueux, comme eſt toujours en cette matiere, ce qu'on fait ſur le ſimple rapport d'autruy.*

*Ie les recommande toutes aux SS. SS. de voſtre Reverence, & moy particulierement qui ſuis,*

*MON R. PERE,*

De V. R. le tres-humble & tres-obeïſſant ſerviteur en J. C.

Claude d'Ablon.

*an expedition this Summer into the Iroquois' country, showing them that the forty leagues of streams which he had to travel by boat will not prevent his bringing them to reason when necessary. For the same purpose also Monsieur Talon, our Intendant, keeps the Outaouacs in a reverential attitude, and inspires them with the respect that they ought to have for his Majesty, in whose name he has taken possession of all their lands.*

*But not to make a Relation of this letter, I will merely assure Your Reverence that the events about to be related must not be read with any incredulity, since I have drawn my information from original sources, so to speak, for there is hardly a Mission in all this country which I have not had the happiness to visit in person.*

*At the beginning of the Relation of the Outaouacs will be found a Map showing the regions, with their lakes and rivers, in which the Missions of that country are situated. It was drawn by two Fathers of considerable intelligence, much given to research, and very exact, who determined to set down nothing that they had not seen with their own eyes. Therefore they have given only the beginnings of the lake of the Hurons and of that of the Ilinois, although they have journeyed over both these,— both lakes appearing like two seas, so large are they. But as the Fathers have not explored certain portions of them in person, they prefer to leave the work in some sort imperfect, rather than to issue it with errors, which always creep in when dependence is placed on the mere report of others.*

*I commend all of us to your Reverence's Holy Sacrifices, and myself especially, who am,*

*MY REVEREND FATHER,*

Your Reverence's very humble and obedient servant in Jesus Christ,

CLAUDE D'ABLON.

# Table des Chapitres.

## PREMIERE PARTIE.

RELATION DE LA NOUVELLE FRANCE DES ANNÉES 1670. & 1671.

CHAP. I. *DE l'Ambassade de Saonchiogoüa Capitaine de la Nation des Iroquois Goiogoüen, de la part des Iroquois de Tſonnontoüen.* . . . . . 1

Chapitre II. *De la Converſion & du Bapteſme de Loüis Saonchiogoüa, Capitaine de la Nation des Iroquois, dite Goiogoüen.* . . . . 5

Chapitre III. *De quelques autres Iroquois baptiſez dans l'Egliſe de Quebec.* . . . . 9

Chapitre IV. *De la Colonie Huronne à une lieuë de la ville de Quebec.* . . . . . 17

Chapitre V. *La conſtance de Marie Oendraka dans ſes afflictions, & ſon zele pour ne point ſouffrir le peché dans ſa famille.* . . . . 30

Chapitre VI. *De la Reſidence de S. Xavier des Praiz.* . . . . . 39

## SECONDE PARTIE.

RELATION DES MISSIONS AUX IROQUOIS DES ANNÉES 1670. & 1671.

*Des Miſſions Iroquoiſes.* . . . . . 45

Chapitre I. *De la Miſſion des Martyrs à Annié.* . 46

# Table of Chapters.

## PART FIRST.

RELATION OF NEW FRANCE DURING THE YEARS 1670 AND 1671.

CHAP. I. *CONCERNING the Embassy of Saonchiogoua, Captain of the Nation of the Goiogouen Iroquois, in behalf of the Iroquois of Tsonnontouen.* . 1

Chapter II. *Of the Conversion and Baptism of Louis Saonchiogoua, Captain of the Iroquois Nation called Goiogouen.* . . . . 5

Chapter III. *Of some other Iroquois baptized in the Church at Quebec.* . . . . . 9

Chapter IV. *Of the Huron Colony one league from the town of Quebec.* . . . . . 17

Chapter V. *The constancy of Marie Oendraka in her afflictions, and her zeal in allowing no sin in her family.* . . . . . 30

Chapter VI. *Concerning the Residence of St. Xavier des Praiz.* . . . . . 39

## PART SECOND.

RELATION OF THE MISSIONS TO THE IROQUOIS DURING THE YEARS 1670 AND 1671.

*Concerning the Iroquois Missions.* . . . . 45

Chapter I. *Of the Mission of the Martyrs at Annié.* 46

Chapitre II. *De la Miſſion de Saint François Xavier à Onnejout.* . . . . . 48
Chapitre III. *De la Miſſion de S. Iean Baptiſte à Onnontagué.* . . . . . 55
Chapitre IV. *De la Miſſion de S. Ioſeph à Goiogoüen.* . . . . . 64
Chapitre V. *Des Miſsions de la Conception, de Saint Michel, & de Saint Iacques à Tſonnontoüan.* . . . . . 70

## TROISIÉME PARTIE.

### RELATION DES MISSIONS AUX OUTAOÜACS DES ANNÉES 1670. & 1671.

*Eclairciſſement ſur l'idée qu'on doit avoir de toutes les Miſſions compriſes ſous le nom des Outaoüacs.* 87
*Priſe de poſſeſſion au nom du Roy, de tout les pays communément compris ſous le nom des Outaoüacs.* 96
Chapitre I. *De la Miſſion de Sainte Marie du Sault, & de quelques merveilles que Dieu y a operé, en faveur de l'établiſſement de la Foy.* . . . . . 102 [i.e., 104]
Chapitre II. *De la Miſſion de ſaint Simon dans le lac des Hurons.* . . 115 [i.e., 117]
Article I. *Miſſion à Miſſiſſagué.* 116 [i.e., 118]
Article II. *Miſsion en l'Iſle nommée Oüiebitchioüan.* . . . 118 [i.e., 120]
Article III. *Miſsion dans l'Iſle d'Ekaentouton.* . . . 123 [i.e., 125]
Article IV. *Miſsion dans le lac des Nipiſſiriniens.* . . . 128 [i.e., 130]
Chapitre III. *De la Miſſion de ſaint Ignace à Miſſilimakinac.* . . 134 [i.e., 136]

Chapter II. *Of the Mission of Saint François Xavier at Onneiout.* . . . . . 48
Chapter III. *Of the Mission of St. Jean Baptiste at Onnontagué.* . . . . . 55
Chapter IV. *Of the Mission of St. Joseph at Goiogouen.* . . . . . 64
Chapter V. *Of the Missions of la Conception, Saint Michel, and Saint Jacques, in Tsonnontouan.* . . . . . 70

## PART THIRD.

### RELATION OF THE MISSIONS TO THE OUTAOUACS DURING THE YEARS 1670 AND 1671.

*Explanation of the idea that should be held regarding all the Missions included under the name Outaouac.* . . . . . 87
*Taking possession, in the King's name, of all the countries commonly included under the designation Outaouac.* . . . . . 96
Chapter I. *Of the Mission at Sainte Marie du Sault, and some wonders that God wrought there to promote the establishment of the Faith.* 102 [i.e., 104]
Chapter II. *Of the Mission of saint Simon on the lake of the Hurons.* . . 115 [i.e., 117]
Article I. *Mission at Mississagué.* 116 [i.e., 118]
Article II. *Mission on the Island called Ouiebitchiouan.* . . 118 [i.e., 120]
Article III. *Mission on the Island of Ekaentouton.* . . . 123 [i.e., 125]
Article IV. *Mission on the lake of the Nipissiriniens.* . . 128 [i.e., 130]
Chapter III. *Of the Mission of saint Ignace at Missilimakinac.* . . 134 [i.e., 136]

Chapitre IV. *De la Miſsion du S. Eſprit à l'extremité du lac Superieur.* . 144 [i.e., 146]
*Deſcription de divers Parelies, qui ont paru cet hyver en ces quartiers.* . 148 [i.e., 150]
Chapitre V. *De la Miſsion de S. François Xavier, & des Nations qui en dépendent.* 155 [i.e., 157]
Article I. *Voyage en la Baye dite des Puans, & de ce qui s'y eſt paſſé de plus conſiderable.* . . . 157 [i.e., 159]
Article II. *Voyage des deux meſmes Peres à la Nation du Feu, & de la beauté & des raretez de ce païs.* . . 162 [i.e., 164]
Article III. *Ce qui s'eſt paſsé touchant la publication de la Foy chez la Nation du Feu, & chez une de celle des Ilinois.* 169 [i.e., 171]
Article IV. *Quelques particularitez de la Nation des Ilinois, ſur tout du bon naturel, & de la civilité de ces peuples.* 175 [i.e., 177]
Article V. *De la Miſsion de ſaint Marc au Bourg des Outagami.* . 185 [i.e., 187]

Chapter IV. *Of the Mission of St. Esprit, at the head of lake Superior.* . . 144 [i.e., 146]
*Description of divers Parhelia that have appeared this winter in these regions.* 148 [i.e., 150]
Chapter V. *Of the Mission of St. François Xavier, and the Nations dependent thereon.* 155 [i.e., 157]
Article I. *Journey to the Bay called des Puans, and the more important occurrences there.* . . . 157 [i.e., 159]
Article II. *Journey of the same two Fathers to the Fire Nation, and the beauty and curiosities of that country.* 162 [i.e., 164]
Article III. *Events attending the publication of the Faith to the Fire Nation, and to one of the Ilinois Nations.* . 169 [i.e., 171]
Article IV. *Some particulars concerning the Nation of the Ilinois, especially regarding the good disposition and politeness of those peoples.* . . . 175 [i.e., 177]
Article V. *Of the Mission of saint Marc at the Village of the Outagami.* . 185 [i.e., 187]

[1] Premiere Partie.

# Relation de la Nouvelle France des années 1670. & 1671.

## CHAPITRE PREMIER.

### DE L'AMBASSADE DE SOHONCHIOGOÜA CAPITAINE DE LA NATION DES IROQUOIS GOIOGOÜEN, DE LA PART DE IROQUOIS DE TSONNONTOÜEN.

LES Iroquois, qu'on appelle Tſonnontoüen, plus nombreux que les autres, ayant pris en guerre quelques captifs des [2] peuples voiſins des Algonquins Outaoüaks nos alliez, Monſieur de Courcelles noſtre Gouverneur en ayant eſté bien informé, luy manda par la premiére occaſion, qu'il eſtoit fort mécontent de leur procedé, & que s'ils ne le vouloient voir dans leur Païs avec ſon Armée, ils euſſent à luy ramener au plûtoſt leſdits Priſonniers, avec deffenſe expreſſe de les mutiler, ou exercer envers eux aucun acte de leurs cruautez ordinaires. Ce commandement parut bien rude à ces eſprits ſuperbes. Pour qui eſt-ce que nous prend *Onnontio*, dirent-ils? Il ſe fache que nous allions en guerre; il veut que nous mettions bas nos haches, & que nous laiſſions en repos ſes alliez. Qui ſont ſes alliez? Comment

# [1] Part First.

## Relation of New France during the years 1670 and 1671.

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### CHAPTER FIRST.

CONCERNING THE EMBASSY OF SOHONCHIOGOUA, CAPTAIN OF THE NATION OF THE GOIOGOUEN IROQUOIS, IN BEHALF OF THE IROQUOIS OF TSONNONTOUEN.

THE Iroquois who are called Tsonnontouens, who exceed the others in number, having taken in war some captives from the [2] people adjacent to the Outaouak Algonquins, our allies, and Monsieur de Courcelles, our Governor, being duly informed thereof, he sent them word at the earliest opportunity that he was much displeased by their conduct; and that unless they wished to see him with his Army in their Country, they must restore those Captives to him with the utmost despatch, being further expressly forbidden to mutilate them, or exercise toward them a single one of their customary acts of cruelty. This order seemed very harsh to those proud spirits. "For whom does *Onnontio* take us?" they asked. "He is vexed because we go to war, and wishes us to lower our hatchets and leave his allies undisturbed. Who are

veut-il que nous les connoiſſions, puis qu'il prétend prendre ſous ſa protection tous les peuples que découvrent ceux qui vont porter la parole de Dieu par toutes ces contrées, & que tous les jours, ſelon que nous l'apprenons de nos gens qui s'échappent de la cruauté des feux, ils ſont de nouvelles découvertes, & entrent dans des nations qui ne nous ont jamais eſté qu'ennemies, & qui meſme tandis qu'on leur intime [3] la paix de la part d'*Onnontio*, partent de leur païs pour nous faire la guerre, & nous venir tuër juſqu'à nos paliſſades? Qu'*Onnontio* arreſte leur hache, s'il veut que nous retenions la noſtre. Il nous menace de ruiner noſtre Païs: voyons s'il aura les bras aſſez longs pour enlever la peau, & la cheveleûre de nos teſtes, comme nous avons fait autrefois les cheveleûres des François. Ces inſolens croyoient encore pour lors que ces rapides & ces torrens qu'il faut monter pour aller en leur Païs, eſtoient inacceſſibles au courage des François. Ces braves néanmoins, aprés avoir jetté vne partie de leur feu, de crainte d'encourir l'indignation de Monſieur le Gouverneur, & de tomber dans le mal-heur des Annié, dont il avoit ruiné les Bourgs par le feu, il y a peu d'années; jugerent qu'il falloit du moins luy donner quelque ſatisfaction, & luy envoyer huict captifs de guerre, des vingt-cinq ou trente qu'ils avoient amenez de la nation des Algonquins Pouteoüatami, qu'en effet le P. Alloüez avoit inſtruits pendant l'hyver, au fond de [4] la Baye des Puants. Les Anciens pouſſérent particuliérement à cét accommodement, qui fut agréé des guerriers & de toute la jeuneſſe. Mais pour cét Ambaſſade, crainte que Monſieur le Gouverneur ne les rebutaſt, s'il s'y préſentoient eux-meſmes, ils jugerent

his allies? How would he have us recognize them when he claims to take under his protection all the peoples discovered by the bearers of God's word through all these regions; and when every day, as we learn from our people who escape from the cruelty of the stake, they make new discoveries, and enter nations which have ever been hostile to us,—which, even while receiving notification of [3] peace from *Onnontio*, set out from their own country to make war upon us, and to come and slay us under our very palisades? Let *Onnontio* check their hatchet if he wishes us to stay our own. He threatens to bring desolation on our Land; let us see whether his arms will be long enough to remove the scalps from our heads, as we have done in times past with those of the French." Those insolent people still believed at that time that the rapids and floods which must be surmounted to reach their Country were impassable to the courage of the French. Yet, after delivering a part of their fire,—fearing to incur Monsieur the Governor's indignation, and to suffer the misfortune of the people of Annié, whose Villages he had destroyed by fire a few years before,—these ruffians deemed it necessary to give him at least some satisfaction. They decided to send him eight prisoners of war, out of twenty-five or thirty whom they had carried off from the nation of the Pouteouatami Algonquins, whom Father Allouez had, indeed, instructed during the winter at the head of [4] the Bay des Puants. The Elders especially urged this arrangement, which was approved by the warriors and by all the young men. For this Embassy, however, fearing lest Monsieur the Governor might spurn them if they presented themselves in

à propos d'y employer vn Capitaine de merite, & de grand crédit, nommé Saonchiogoüa de la nation voiſine, dite Gojogoüen, qui eſtoit leur amy, & qui portoit en tout leur intereſt, & qui tout recemment avoit fait avec eux ligue offenſive & deffenſive contre les peuples qui leur feroient la guerre. Il accepta cette commiſſion d'autant plus volontiers, qu'il avoit dans ſon cœur vn motif beaucoup plus relevé pour entreprendre ce voyage, comme nous l'allons voir dans le Chapitre ſuivant.

person, they thought it best to employ a Captain of worth and of great repute, Saonchiogoua by name, of the neighboring nation known as Goiogouen. This man was their friend, and upheld their interests on all occasions; and he had very recently concluded with them a league, offensive and defensive, against any people who might make war upon them. He accepted this commission the more willingly, because he had in his heart a much loftier motive for undertaking such a journey,—as we shall see in the following Chapter.

## [5] CHAPITRE II.

### DE LA CONVERSION & DU BAPTESME DE LOUÏS SAONCHIOGOÜA, CAPITAINE DE LA NATION DES IROQUOIS, DITE GOJOGOÜEN.

AUSSI-TOST que Saonchiogoüa fut arrivé icy à Kebec, il travailla inceſſamment pour s'acquiter de la Commiſſion, dont il s'eſtoit chargé, en faveur des peuples de Tſonnontoüen. Il tint conſeil avec Monſieur le Gouverneur; il luy remit entre les mains les huit Captifs avec de grandes proteſtations de la part des Tſonnontoüens, de ſoumiſſion & d'obeïſſance à tous ſes ordres. Monſieur le Gouverneur le regala, & tous ceux de ſa ſuite. Toutes choſes eſtant terminées avec des témoignages de ſatisfaction de part & d'autre, ce Capitaine ramaſſa tous ſes eſprits & toute ſon attention, pour vacquer à la grande affaire de ſon ſalut. [6] Il en confera ſolidement avec le Pere Chaumonot, qui a ſoin de la Miſſion Huronne. Il ne luy fallut pas employer beaucoup de temps pour l'inſtruire, & pour éclairer ſon entendement des connoiſſances de nos ſaints Myſteres: il en eſtoit ſuffiſamment informé il y a plus de quinze ans, lors qu'il eut le bon-heur, à noſtre arrivée dans leur Païs, de ſe trouver à l'Aſſemblée des notables des cinq Nations Iroquoiſes, qui ſe fit à Onnontagué, où le Pere Chaumonot avoit harangué deux heures entieres, & où il avoit propoſé en abregé les principaux articles de noſtre Foy. Le

## [5] CHAPTER II.

### OF THE CONVERSION AND BAPTISM OF LOUÏS SAONCHIOGOUA, CAPTAIN OF THE IROQUOIS NATION CALLED GOIOGOUEN.

IMMEDIATELY upon Saonchiogoua's arrival here in Kebec, he exerted himself without delay to discharge the Commission with which he had been entrusted by the people of Tsonnontouen. Holding council with Monsieur the Governor, he delivered into his hands the eight Captives, with emphatic protestations from the Tsonnontouens of submission and obedience to all his orders. Monsieur the Governor regaled him and all his suite. Everything being concluded with assurances of satisfaction on each side, this Captain bent all his mind, and concentrated all his attention upon accomplishing the important business of his salvation. [6] He had an earnest conference on the subject with Father Chaumonot, who has charge of the Huron Mission,— who did not require much time for instructing him and enlightening his understanding in the knowledge of our holy Mysteries. He had become sufficiently versed therein more than fifteen years before, when he had the good fortune, at our arrival in their Country, to be present at the Assembly of the chief men of the five Iroquois Nations that was held at Onnontagué,— where Father Chaumonot had harangued for two whole hours, and set forth in brief the principal articles of our Faith.

Pere y avoit eſté écouté dans vn ſilence, & avec vne attention prodigieuſe, que nous remarquâmes particuliérement ſur le viſage, & dans les yeux de noſtre Catechuméne. Tous les Chefs de chaque Nation avoient repeté ſelon leur coutûme le diſcours du Pere; mais luy l'avoit fait à ſon tour plus éloquemment que tous les autres. De plus il avoit eû cét avantage, d'avoir eſté l'hoſte des Peres René Menard, & Eſtienne de Carheil, qui ont [7] commencé & formé dans ſa Nation l'Egliſe de ſaint Joſeph. Il avoit eû le bonheur de participer à toutes les inſtructions génerales & particuliéres de ces deux hommes Apoſtoliques. Il avoit converſé familiérement avec eux, eſtant témoin jour & nuict de leurs travaux, de leurs ſoins, & de leur zele infatigable. Il avoit veû des converſions miraculeuſes de ſes Compatriotes, & meſme de ſes plus proches qui avoient embraſſé la Foy, & qui en avoient fait vne profeſſion publique. Mais toutes ces faveurs du Ciel ne ſervoient pour lors qu'à le convaincre de la vanité de leurs coûtumes ſuperſticieuſes, & de la ſolidité de noſtre ſainte Religion, ſans avoir fait aucune atteinte efficace ſur ſon cœur, pour luy faire quitter les vices ordinaires des Sauuages. D'ailleurs, ſon eſprit qui nous avoit paru diſſimulé, politique, adroit, & complaiſant, nous avoit obligé d'attendre de la miſericorde divine vn moment plus favorable pour luy ouvrir la porte du ſalut par le ſaint Bapteſme.

Enfin, ce moment tant deſiré nous [8] parut en cette occaſion. Il ouvrit ſon cœur au Pere Chaumonot, & luy déclara en ſi bons termes la réſolution qu'il avoit priſe de ſe faire Chreſtien, & de renoncer pour jamais à toutes les coûtumes de ſon Païs, qui

The Father had been listened to there in a silence and with an attention most remarkable, this attention being especially noted by us on the face and in the eyes of our Catechumen. All the Chiefs of each Nation had, according to their wont, repeated the Father's speech; but he had done so, in his turn, more eloquently than any of the others. Moreover, he had enjoyed the advantage of being the host of Fathers René Menard and Estienne de Carheil, who [7] founded and organized the Church of saint Joseph in his Nation. He had had the good fortune to share in all the public and private teachings of those two Apostolic men, had conversed familiarly with them, and had witnessed day and night their labors, their pains, and their tireless zeal. He had seen miraculous conversions of his Countrymen, and even of his nearest kin, who had embraced the Faith and made public profession thereof. But all these favors from Heaven served at that time only to convince him of the vanity of the native superstitious practices, and the soundness of our holy Religion, without making any effective impression on his heart to induce him to abandon the Savages' customary vices. Besides, his disposition, which seemed to us that of a dissembler,—politic, adroit, and complaisant,—had forced us to wait on the divine mercy for a more favorable moment to open to him the door of salvation through holy Baptism.

At length that moment, so earnestly desired, [8] presented itself to us on this occasion. Opening his heart to Father Chaumonot, he declared to him in such fitting terms the resolution he had formed to become a Christian, and to renounce forever all the customs of his Country that were not in harmony

ne ſont pas conformes aux ſaintes maximes de l'Evangile, que le Pere demeura pleinement perſuadé qu'il parloit de cœur; ſi-bien que Monſeigneur l'Eveſque bien informé de tout, jugea qu'il ne falloit pas differer plus long-temps à luy accorder la grace du Bapteſme. Il eut la bonté de luy conferer luy-meſme ce Sacrement, & Monſieur Talon noſtre Intendant de luy donner le nom de Louïs. La ceremonie ſe fit avec toute ſolennité poſſible, qui fut terminée par vn magnifique feſtin, que Monſieur l'Intendant fit préparer en faveur du nouveau Chreſtien, luy donnant la liberté d'y inviter tous ceux qu'il jugeroit à propos. Les Iroquois, Algonquins, & Hurons s'y trouvérent en bonne compagnie; mais les viandes y furent en telle abondance, qu'aprés avoir fait bonne chere, ils remportérent encore [9] de quoy contenter l'appetit de ceux qui eſtoient reſtez pour garder les cabanes.

with the holy maxims of the Gospel, that the Father was left fully persuaded of the sincerity of his words; so that Monseigneur the Bishop, who was well informed of the whole matter, deemed it unnecessary to defer longer to grant him the grace of Baptism. He had the kindness to confer this Sacrament upon him in person, and Monsieur Talon, our Intendant, to give him the name of Louïs. The ceremony was conducted with all possible solemnity, and was concluded with a magnificent feast, which Monsieur the Intendant furnished in honor of the new Christian, permitting him to invite to it as many as he saw fit. The Iroquois, Algonquins, and Hurons were present thereat, in large numbers. Food was, however, supplied in such abundance that, after regaling themselves heartily the guests carried away, besides, [9] enough to satisfy the appetites of those who had been left behind to guard the cabins.

## CHAPITRE III.

### DE QUELQUES AUTRES IROQUOIS BAPTISEZ DANS L'EGLISE DE QUEBEC.

C'EST vn coup du Ciel que le changement qui paroiſt dans la Nouvelle France. Il ne ſortoit autrefois du Païs des Iroquois que des monſtres de cruauté, qui rempliſſoient de terreur nos foreſts & nos campagnes, & deſoloient toutes nos habitations. Mais maintenant que la paix eſt par tout, à la faveur des armes de Sa Majeſté, & qu'il n'y a point de cabanes parmi ces Nations barbares, dont l'entrée ne ſoit ouverte aux Prédicateurs de l'Evangile; il s'en détache de temps en temps quelques-vns, non ſeulement pour rechercher noſtre amitié, & s'habituer auprés de nous; mais principalement pour ſe [10] procurer celle de Dieu, en ſe rendant dignes d'eſtre ſes enfans, par vne veritable converſion, ou pour garder icy avec plus de facilité les promeſſes qu'ils luy ont déja faites dans le Bapteſme.

Une jeune femme d'environ vingt-cinq ans, d'vn Païs fort éloigné, où la Foy n'avoit pas encore eſté preſchée, captive des Iroquois, ſe trouve aujourd'huy Chreſtienne, elle, & vne ſienne petite fille de ſix ans, avec des avantages, qui marquent ſur la mere & ſur l'enfant vne conduite de la Providence Divine bien particuliére. La crainte qu'on ne l'aſſommaſt où elle eſtoit captive, l'obligeaſt il y a quelques mois de ſe

## CHAPTER III.

### OF SOME OTHER IROQUOIS BAPTIZED IN THE CHURCH AT QUEBEC.

IT is a stroke from Heaven — the change that is becoming manifest in New France. Formerly, there came out of the Country of the Iroquois only monsters of cruelty, who filled our forests and fields with terror, and laid waste all our settlements. But now that peace prevails everywhere, thanks to His Majesty's arms, and that there is no cabin among these barbarous Nations whose door is not open to the Preachers of the Gospel, some leave their homes from time to time,— not only to seek our friendship, and make their abode near us; but chiefly to [10] win God's friendship by rendering themselves worthy, by a genuine conversion, of being his children; or to keep here more easily the promises already made him at Baptism.

A young woman about twenty-five years of age, from a very distant Country where the Faith has not yet been preached, was taken captive by the Iroquois, and is to-day a Christian,— she, and a little girl of hers, six years old,— enjoying benefits which indicate, in both mother and daughter, a very special guidance on the part of Divine Providence. The fear of being killed where she was in captivity forced her, some months ago, to seek refuge in these regions, where she was received with much charity, in the Village of the Hurons, by a Christian family,

refugier en ces quartiers. Elle y fut receûë avec beaucoup de charité dans la Bourgade des Hurons, par vne famille Chreſtienne qui l'adopta; & Monſieur Talon noſtre Intendant eut bien la bonté de prendre ſoin de la petite fille, & de la mettre chez les Religieuſes Urſulines, parmi d'autres filles Sauvages qu'il y entretient pour eſtre inſtruites en la Foy, & eſtre élevées dans [11] la crainte de Dieu, & dans la civilité Françoiſe. La mere ſe trouvant en eſtat d'eſtre baptiſée auſſi-bien que la fille, il voulut eſtre leur Parrain, & choiſit Madame d'Aillebouſt, veuve d'vn de nos anciens Gouverneurs, pour en eſtre la Marraine au nom de Madame la Princeſſe de Conty, en conſideration de l'affection & du zele que témoigne ſon Alteſſe, pour faire élever les petits enfans Sauvages dans la piété Chreſtienne. La ceremonie de ces Bapteſmes ſe fit dans toutes les magnificences poſſibles. Monſeigneur l'Eveſque voulut luy-meſme les baptiſer; le nom de Louïſe fut donné à la mere, & à la petite, celuy de Marie Anne. Tout ſe termina par vn feſtin que Monſieur l'Intendant fit préparer pour tous les Sauvages. Les Religieuſes Urſulines n'ont jamais veû vn plus beau naturel, ny plus affectueux que celuy de cette petite, qu'elles aiment tendrement, & de laquelle elles eſperent beaucoup.

Un Sauvage, ſa femme, & vne petite fille des Iroquois d'Annié, furent baptiſez avec les meſmes ceremonies. [12] Monſieur l'Intendant comme Parrain, & Madame Perrot ſa niéce, en qualité de Marraine, nommérent le premier Louïs Guillaume, appellé en Sauvage Ondieragueté, & la femme avec ſa petite fille, toutes deux Marie Magdeleine, au nom de Monſeigneur le Premier Préſident, & de Madame ſa

who adopted her. Monsieur Talon, our Intendant was so very kind as to take charge of the little girl, and place her in the house of the Ursuline Nuns, with other Savage girls whom he is maintaining there for instruction in the Faith, and rearing in [11] the fear of God and in French politeness. The mother, as well as the daughter, being fitted to receive baptism, he consented to be their Godfather; and chose Madame d'Ailleboust, widow of one of our former Governors, to stand as Godmother to them in the name of Madame the Princess de Conty,—in consideration of the warm interest and zeal displayed by her Highness in the rearing of the little Savage children in Christian piety. The ceremony of these Baptisms was performed with all possible magnificence, Monseigneur the Bishop being pleased to baptise them himself,—the mother receiving the name of Louïse, and the little one that of Marie Anne; while the whole was concluded with a banquet, ordered by Monsieur the Intendant for all the Savages. The Ursuline Nuns have never seen a more beautiful or more loving disposition than that of this little child, whom they love tenderly, and of whom they entertain great hopes.

A Savage and his wife and little girl, Iroquois from Annié, were baptized with the same ceremonies. [12] Monsieur the Intendant, as Godfather, and Madame Perrot, his niece, as Godmother, named the first Louïs Guillaume,—his name in the Savage tongue being Ondieragueté. The wife and her little girl were both named Marie Magdeleine, in honor of Monseigneur the First President and Madame his wife, who have ever evinced great fondness for

femme, qui ont toûjours témoigné de grandes inclinations pour le Canada, & vn zele tout particulier pour y voir Dieu glorifié par la Converſion de tous ces peuples.

Marie Magdeleine la mere, ſurnommée Skaoüendes, avoit ſouhaité il y a long-temps cette grace. Ce fut elle qui la demanda à Dieu, toute couverte de ſon ſang, au milieu d'vne troupe de la Nation des loups ennemis des Iroquois, qui l'aſſommoient à coups de haches. *Vous*, dit-elle, *qui avez fait le Ciel & la Terre, & qui voyez l'eſtat pitoiable où je ſuis, ne permettez point que je ſois la proye de ces cruels, & que je meure ſans Bapteſme.* Elle fut exaucée au meſme moment, & ſe trouva heureuſement delivrée de ce danger, s'eſtant traiſnée demi-morte juſques [13] au Bourg. Aprés avoir remercié Dieu de ſa délivrance dans la Chapelle, elle ouvrit ſon cœur au Pere Pierron; & luy ayant raconté ce qui s'eſtoit paſſé, avec des ſentimens admirables de reconnoiſſance envers Dieu: *Mon pere*, luy dit-elle, *vous voyez le ſujet que j'ay de deſirer le Bapteſme, puiſque Dieu ne m'a conſervé la vie que pour me faire la grace de la recevoir. Ie le ſouhaite auſsi de tout mon cœur, comme le plus grand bon-heur que je puiſſe poſſeder, puiſque par le Bapteſme je m'aſsûre le Paradis, & me délivre des craintes de l'enfer. Néanmoins, mon Pere, la penſée me vient, n'eſtoit que mes bleſſeures me miſſent en danger de mort, de differer encore mon Bapteſme juſqu'à ce que je puiſſe me rendre à Quebec, où eſtant bien guerie, j'eſperois aller en compagnie de ceux qui vous y conduiront pour vos affaires; car en verité je me deffie de moy-meſme, quelque reſolution que j'aye d'eſtre fidelle à Dieu, & de garder ſes commandemens. Ie crains que demeurant icy parmi ceux de ma Nation, je n'aye pas aſſez*

Canada, and a very marked zeal for seeing God glorified here by the Conversion of all these tribes.

Marie Magdeleine the mother, surnamed Skaouendes, had long wished for this grace. She asked it from God when she was completely covered with her own blood and surrounded by a band from the Nation of the loups, enemies of the Iroquois. *You*, she cried, *who made Heaven and Earth, and who see the pitiful state in which I am, let me not fall a victim to these cruel men and die without Baptism.* Her prayer was heard on the instant, and she found herself happily delivered from that danger; and dragged herself, half dead, as far as [13] the Village. After thanking God in the Chapel for her deliverance, she opened her heart to Father Pierron, and, relating the occurrence to him, with admirable sentiments of gratitude toward God, *My father*, said she to him, *you see what cause I have to desire Baptism, God having saved my life expressly to permit me, by his grace, to receive it. I also wish for it with all my heart, as the greatest blessing that I can possess; since through Baptism I am assured of Paradise, and delivered from the fear of hell. Nevertheless, my Father, the idea occurs to me — were it not that my wounds expose me to the danger of dying — to defer my Baptism still longer, until I can make my way to Quebec, whither I was hoping to go, on my full recovery, in company with those who will escort you thither for the transaction of your business. For truly I do not trust myself, however strong my resolve to be faithful to God and to keep his commandments. I fear, remaining here with the people of my Nation, I shall lack sufficient courage to withstand them; and I would be afraid of soon losing here whatever grace I might receive* [14] *at Baptism.* The Father did not think best to

*de courage pour leur reſiſter, & je craindrois d'y perdre bien-toſt la grace que j'aurois receüe* [14] *au Bapteſme.* Le Pere ne jugea pas à propos de s'oppoſer à ſon deſſein; il la conduiſit néanmoins toûjours de l'œil. Elle recouvra ſa ſanté parfaite, ſe comportant toûjours en vraye Catechumene, & enfin Dieu luy donna l'occaſion de faire heureuſement le voyage ce printemps, avec l'accompliſſement de ſes bons deſirs; & maintenant qu'elle eſt Chreſtienne, elle eſt ſi fervente dans tous les exercices du Chriſtianiſme, que noſtre petite Egliſe Huronne en eſt fort édifiée, auſſi-bien que de la conduite toute ſainte d'vne genereuſe veuve Chreſtienne de la meſme Nation d'Annié, qui merite icy ſon éloge avant que de finir ce Chapitre.

Elle deſcendit icy ce Printemps avec deux de ſes petits enfans, quittant ſon Païs, où elle eſtoit fort conſiderée, & bien à ſon aiſe. L'vnique motif qu'elle en eût, fut pour avoir plus de liberté dans ſes exercices de dévotion, dont elle eſtoit détournée par ſes proches. Son deſſein, qu'elle avoit tenu caché, ayant eſté découvert, aigrit tellement l'eſprit de toute ſa famille, que de dépit ils la dégraderent [15] de nobleſſe, dans vne aſſemblée des principaux du Bourg, & luy oſterent le nom & le titre d'*Oiander*, c'eſt à dire, conſiderable; qualité qu'ils eſtiment beaucoup, & qu'elle avoit heritée de ſes Anceſtres, & meritée par ſon bon eſprit, ſa prudence, & ſa ſage conduite; & en meſme temps ils en inſtalerent vne autre en ſa place. Ces femmes ſont fort reſpectées; elles tiennent conſeil, & les Anciens ne terminent aucune affaire de conſequence ſans leur avis. Ce fut vne de ces conſiderables qui porta autrefois la premiére les Iroquois d'Onnontagué, & enſuite les autres nations, à faire la

oppose her plan, yet he maintained a constant watch over her. She recovered her health completely, always conducting herself like a true Catechumen; and finally, this spring, God enabled her to make the journey safely, and fulfill her pious desires. And, now that she is a Christian, she is so fervent in all the exercises of Christianity that our little Huron Church is highly edified thereby,—as also it is by the very pious conduct of a noble-hearted Christian widow, of the same Nation of Annié, whose eulogy merits a place here before we close this Chapter.

She came down hither this Spring with two little children of hers,—leaving her own Country, where she was highly esteemed and in very comfortable circumstances. Her sole motive in this course was to secure greater freedom in her devotional exercises, from which she was diverted by her kinsfolk. The discovery of her purpose, which she had kept secret, so incensed all her family that, out of spite, they degraded her [15] from her noble rank, in an assembly of the Village notables; and deprived her of the name and title of *Oiander*,—that is, a person of quality. This is a dignity which they highly esteem, which she had inherited from her Ancestors, and deserved by her own intelligence, prudence, and discreet conduct. At the same time, too, they installed another woman in her place. Women of this rank are much respected; they hold councils, and the Elders decide no important affair without their advice.[15] It was one of these women of quality who, some time ago, took the lead in persuading the Iroquois of Onnontagué, and afterward the other nations, to make peace with the French,—coming in person down to Quebec on this errand, with some of her

paix avec les François. Elle deſcendit pour ce ſujet en perſonne à Quebec, accompagnée de quelques-vnes de ſes eſclaves. Eſtant de retour dans ſon Païs, elle embraſſa la Foy, avec la pluſpart de ſa famille, & eſt morte depuis tres-chrétiennement.

Or celle-cy ne s'étonna point de ce procedé de ſes parens ſi injuſte, & n'en changea pas meſme de viſage, ſinon pour en faire paroiſtre plus de joye, proteſtant hautement, qu'elle eſtimoit plus [16] le nom & la qualité de Chreſtienne, que celle d'Oiander, & de femme de grand credit; qu'elle quittoit volontiers toutes ſes petites commoditez, pour poſſeder les richeſſes que Dieu promettoit à ceux qui le ſervent. De fait, quoy qu'elle ſoit icy dans la pauvreté, n'ayant ny champs ny cabanne, ſinon par emprunt, elle eſt néanmoins parfaitement contente; & le P. Chaumonot luy demandant vn jour, d'où venoit cette joye qui paroiſſoit continuelle ſur ſon viſage: *Ah, mon Pere*, dit-elle, *je ne me comprends pas moy-meſme, quand je penſe que j'ay maintenant toute liberté de viſiter à mon gré la maiſon de la Bienheureuſe Vierge, d'y demeurer tant que je veux, ſans que perſonne m'en empeſche, ou y trouve à redire, & ſans y eſtre troublée, ou interrompuë dans mes priéres.*

Nous apprenons des lettres de nos Peres qui ſont dans ces Miſſions, qu'il y en a quantité d'autres qui ſe diſpoſent à deſcendre icy bas pour y faire profeſſion de la Foy, qu'ils n'ont embraſſée que dans le cœur, n'ayant pas le courage de ſe déclarer Chreſtiens [17] parmi leurs gens encore infideles, & pour des difficultez preſque inſurmontables d'y faire leur ſalut.

Nous attendons auſſi au Printemps prochain le

slaves. Upon her return to her own Country she, with most of her family, embraced the Faith; and she has since died a truly Christian death.

Now this other woman was entirely undisturbed by her relatives' action, unjust though it was; and did not even change her countenance, except to show an increase of joy,—declaring openly that she held in greater esteem [16] the name and rank of Christian than that of Oiander and woman of high repute; and that she gladly gave up all her little possessions, for the sake of having the riches that God promises to all who serve him. Indeed, although she lives in poverty here, possessing neither field nor cabin except by borrowing, yet she is perfectly contented; and upon being asked one day by Father Chaumonot whence came that joy that was ever seen on her face,—*Ah, my Father*, said she, *I am lost in wonder when I think how entirely at liberty I am now to visit, whenever I will, the house of the Blessed Virgin, and to remain there as long as I wish, without any one's preventing me or having any reason to offer objections, and without my being disturbed there or interrupted in my prayers.*

We learn, from the letters of our Fathers who are at those Missions, that many more are preparing to come down hither to make profession of the Faith which they have embraced only in their hearts,—lacking courage to declare themselves Christians [17] among their own people, who are still unbelievers, and unable, on account of almost insuperable difficulties, to accomplish their salvation there.

We also expect next Spring the remnant of a Huron Tribe that was once overthrown by the Iroquois, but can still count about five hundred souls. They

reſte d'vne Peuplade Huronne, détruite autrefois par l'Iroquois, & qui peut faire encore environ cinq cens ames. Ils ont député des principaux d'entr'eux pour demander la protection des François, contre un puiſſant ennemy, qui tout récemment, leur a declaré la guerre. Ils ont eſté tres-bien receus, & ont eu ſatisfaction entiere. Sur tout, ils ont fort agréé les preſents qu'on leurs a faits pour les inviter à ſe faire Chreſtiens, & à ſe joindre à la Colonie Huronne toute proche de Quebec.

sent some of their chief men to ask the protection of the French against a powerful enemy, who quite recently declared war against them. They were very well received and were given entire satisfaction, being especially pleased with the presents that were made them in inviting them to become Christians, and join the Huron Colony in the immediate neighborhood of Quebec.

## CHAPITRE IV.

### DE LA COLONIE HURONNE À VNE LIEUË DE LA VILLE DE QUEBEC.

LA petite Colonie Huronne compoſée d'environ cent cinquante [18] ames, eſt un reſte des Peuples de cette nation, que la cruauté des Iroquois a épargné, ou qui ſe ſont échappez de leurs mains. La Providence Divine les a ramaſſez en un lieu, dit la coſte de S. Michel, fort peuplé de François, pour profiter de leurs bons exemples, & réciproquement, pour édifier les François, par leur pieté & dévotion. Leur bourgade eſt ſituée auprés d'une Chapelle, qu'ils ont baſtie conjointement avec les habitans du lieu, où eſt honorée une Image en boſſe de la Sainte Vierge, faite du bois d'un cheſne, dans le cœur duquel il s'en trouva, il y a ſoixante ans, une de pareille grandeur, au bourg de Foye, dans le païs du Liege, à une lieuë de la Ville de Dinant. C'eſt un précieux gage de l'affection de la Reyne des Cieux envers cette Peuplade, & tous les habitans de la contrée. Cette Mere de miſericorde s'y eſt déja fait connoître par tant de faveurs, qui paſſent pour miracles, dans l'opinion de ceux qui les ont receües, que tout le Canada y a recours: Les Pélerins y abordent de tous coſtez, ou pour y trouver [19] ſoulagement dans leurs maladies corporelles, & ſpirituelles, ou pour y laiſſer, aprés en avoir eſté guéris, des marques ſignalées de leur reconnoiſſance. Nous

## CHAPTER IV.

### OF THE HURON COLONY ONE LEAGUE FROM THE TOWN OF QUEBEC.

THE little Huron Colony, comprising about a hundred and fifty [18] souls, is a remnant of the People of that nation, either spared by the cruel Iroquois, or escaped from their clutches. The Divine Providence gathered them together into a place called coste de St. Michel, thickly settled by the French, to profit by the latter's good example, and, in turn, to edify the French by their own piety and devotion. Their village is situated near a Chapel which they built in union with the settlers of the place, and in which honor is paid to a Picture in relief of the Blessed Virgin, made from the wood of an oak in whose heart there was found, sixty years ago, one of like size,—in the village of Foye in the province of Liege, one league from the Town of Dinant. It is a precious pledge of the affection of the Queen of Heaven toward this Tribe and all the settlers of the district. That Mother of mercy has already made herself known there by so many favors, which pass for miracles in the opinion of all their recipients, that all Canada has recourse to her. Pilgrims go from every part of the country, either to find [19] relief there in their ailments, both bodily and spiritual; or to leave there, after being cured, signal evidence of their gratitude. We have every reason to believe that our Savages have been most favored by her, as

avons tout ſujet de croire que nos Sauvages en ont eſté les plus favoriſez; auſſi eſt-ce pour procurer leur converſion auprés de cette divine Princeſſe, que ſon Image miraculeuſe a eſté envoyée en ce païs, par des perſonnes de pieté, qui en ont déclaré expreſſément leur intention, dans l'Autentique, qui y eſtoit jointe. Le progrez, qu'ils ont fait dans la pratique des vertus Chreſtiennes, depuis deux ans, qu'ils joüiſſent de ce treſor, leur aſſiduité au ſervice de Dieu, leur fidelité plus grande que jamais, dans l'obſervance de ſes ſaints commandemens, leur zele pour ſon honneur, & ſa gloire, & pour la converſion des Eſtrangers infideles, qui les viennent viſiter, ou ſe rendre auprés d'eux, leur charité envers les pauvres, meſme François, leur patience, & leur conſtance dans les afflictions, en ſont des preuves évidentes. C'eſt une choſe inconcevable, & qui ſurpaſſe [20] l'idée qu'on a communément d'un Peuple barbare, que l'ordre & l'œconomie de cette petite Egliſe, c'eſt le P. Joſeph Marie Chaumonot qui en a le ſoin: j'aime mieux le faire parler luy meſme dans les propres termes que portent les memoires qu'il m'a donnez, de l'eſtat preſent de ſa maiſon.

Une bonne Huronne élevée dans le Monaſtere des Religieuſes Urſulines, & mariée à un François, parlant un jour, à quelques-uns de ſes parens de la devotion de l'eſclavage de la Sainte Vierge, leur fit concevoir un tel deſir de l'embraſſer, qu'ils ne ceſſerent point de m'importuner que ie ne l'euſſe introduite parmy eux. Je le fis le mois de Juin paſſé; & dautant que ces bonnes gens ont une grande tendreſſe pour la ſainte Famille de Jesus, Marie & Joſeph, ie les diſpoſay à entrer dans la Confrerie que Monſeigneur

indeed it was to procure their conversion from this divine Princess that her miraculous Image was sent to this country by persons of piety, who expressly declared their purpose to that effect in the Verification accompanying it. Manifest proofs of this are the progress which they have made in the practice of the Christian virtues during the two years while they have enjoyed this treasure; their diligence in God's service; their fidelity, greater than ever before, in observing his holy commandments; their zeal for his honor and glory, and for the conversion of the infidel Strangers who visit them or repair to their neighborhood; their charity to the poor, even when the latter are French; their patience and their constancy in affliction. The order and system shown in that little Church is something inconceivable, exceeding [20] the conception commonly entertained of a barbarous People. Father Joseph Marie Chaumonot has charge of it, and I prefer to let him speak in his own words, as given in the account which he has submitted to me of the present state of his house.

"A good Huron woman, reared in the Convent of the Ursuline Nuns and married to a Frenchman, telling some of her relatives one day about the devotion of the bondage to the Blessed Virgin, filled them with such a desire to embrace it that they gave me no rest until I introduced it among them. I did so in the month of June last, and as these good people have a great tenderness for the holy Family of Jesus, Mary, and Joseph, I prepared them to enter the Confraternity thereof established at Quebec by Monseigneur our Bishop; and to unite these two devotions, I had them admitted as slaves of the blessed Virgin, in order that all their good deeds might

noſtre Eveſque en a eſtablie à Quebec; & pour joindre ces deux devotions enſemble, ie les y fis admettre en qualité d'eſclaves de la ſainte Vierge, afin que tout ce qu'ils feroient de biens, fuſt mis dorénavant [21] entre ſes mains, à ce qu'elle en diſpoſaſt, comme veritable Maiſtreſſe, en faveur des ames de Purgatoire, ou de qui bon luy ſembleroit.

On ne ſçauroit croire la benediction que Dieu a donnée à cette devotion; Dés le lendemain qu'elle fut inſtituée, ces bonnes gens coururent devant le jour à la Chapelle, pour y réciter leur Chapellet, dans l'intention de fournir à la bien heureuſe Vierge, à l'envy l'un de l'autre, de quoy aſſiſter les ames ſouffrantes du Purgatoire, & les pauvres pecheurs. Il y a deſia plus de trois mois qu'ils continuent dans cette ferveur; & comme j'avois de la peine à croire, que des Sauvages, qui aiment à dormir puſſent ſe reſoudre à ſe lever ſi matin, notamment durant l'Eſté, que les nuits ſont plus courtes, j'ay voulu ſouvent me trouver moy-meſme dans l'Egliſe, avant le jour, pour m'aſſeurer de ce qu'on m'en diſoit; & toutes les fois que je l'ay fait, j'ay veu de mes yeux ce que j'avois apris de leur diligence, & aſſiduité à rendre leurs devoirs à leur bonne Maiſtreſſe. Quand ils vont au travail [22] ou qu'ils en reviennent, ils ne manquent point d'entrer dans ſa Chapelle, pour luy offrir leurs petits ſervices.

Pour mieux réüſſir dans le deſſein particulier qu'ils ont pris, de plaire à la ſainte Vierge, & l'honorer, ils ont choiſi entr'eux, deux des plus exemplaires & des plus zelez: les femmes ont fait le meſme dans leur aſſemblée, tous avec cette proteſtation publique, qu'ils prétendent que ces perſonnes ainſi eſtablies

thenceforth be placed [21] in her hands, to be used by her as their rightful Mistress for the benefit of souls in Purgatory, or for whomsoever she chose.

" The extent to which God has blessed this devotion passes belief. On the morning after it was instituted, these good people hastened to the Chapel before dawn, to recite their Rosaries, vying with one another in their eagerness to furnish the blessed Virgin with means to help suffering souls in Purgatory and poor sinners. For more than three months now they have maintained this fervor; and, as I could hardly believe that Savages, who like to sleep, were capable of a resolve to rise so early,—especially during the Summer when the nights are shortest,—I determined often to visit the Church myself before day, to assure myself of the truth of what I heard; and, every time I did this, I saw with my own eyes what I had learned concerning their punctuality and assiduity in paying their homage to their good Mistress. In going to their work, [22] or in returning from it, they fail not to enter her Chapel and offer her their little services.

" That they may better succeed in the particular purpose that they have formed to please and honor the blessed Virgin, they have chosen two of the most exemplary and zealous of their number,—the women doing the same in their assembly,—all with the public declaration of their design that these persons thus installed shall have ample power and authority to give them the occasional advice necessary for holding them to their duty, to prevent disorders, settle such differences as may arise among them, remedy abuses,—and, in a word, enforce order throughout the whole village.

ayent tout pouvoir & autorité de leur donner aux occaſions les avis neceſſai[r]es, pour ſe tenir dans leur devoir, de remédier aux deſordres, d'apaiſer les differens qui pourroient naître parmi eux, retrencher les abus, en un mot de bien régler toute la bourgade.

Comme ce ſont perſonnes de conduite au deſſus de l'ordinaire des Sauvages, qu'ils connoiſſent leur naturel & leur génie, & qu'ils ſont remplis de l'eſprit de Dieu, ils ont acquis tant de credit auprés de leurs gens, que rien ne leur eſt impoſſible de tout ce qu'ils entreprennent pour le ſervice Divin: Je les employe aſſez ſouvent, avec beaucoup [23] de ſuccez, pour fléchir & gaigner quelques eſprits opiniaſtres, & les ranger plus doucement à leur devoir; ils me donnent meſme quelquefois de tres bons conſeils pour la conduite de mes nouveaux Chreſtiens, & je ne réuſſis jamais mieux, que lors que je les execute. Auſſi tous les quinze iours je les aſſemble, & avec eux tous les aſſociez de la Sainte Famille pour des conferences ſpirituelles, tantoſt ſur la maniere de bien gouverner leurs petits meſnages, tantoſt ſur le bon exemple qu'ils doivent donner au prochain; d'autresfois des moyens de retirer les pecheurs de leur mauvaiſe vie, enfin des œuvres de miſericorde à pratiquer, tant envers leurs compatriotes, qu'envers les François leur voiſins, dont pluſieurs ſont dans une grande pauvreté. Le fruit de ces conferences eſt tel, qu'ils n'en ſortent jamais, qu'ils ne ſe ſentent tous enflammez de nouveaux deſirs de s'employer avec plus de ferveur au ſervice de Dieu, & de la Sainte Vierge.

Ce fut en une de ces conferences qu'une bonne veuve, qui demeure [24] proche de l'Egliſe, s'offrit a

"As they are persons of unusually good conduct for Savages, as they know the native disposition and temper, and as they are filled with the spirit of God, they have gained such a reputation among their own people that nothing which they undertake for the Divine service is impossible to them. It is not unusual for me to employ them with much [23] success in bending and winning some obstinate spirits, and in thus bringing them more gently to a sense of their duties. Sometimes they even give me very good advice for the guidance of my new Christians, and I never succeed better than when I adopt it. I also call them together every two weeks, and with them all the associate members of the Holy Family, for spiritual conferences,—now on the best way to manage their little households; now on their duty to set their neighbors a good example; again, on the means of recalling sinners from their wicked life; in a word, on the practice of deeds of mercy both toward their countrymen and toward the French, their neighbors, many of whom are in great poverty. The fruit of these conferences is such that they never come away from them without all feeling fired with new eagerness to spend themselves still more fervently in the service of God and the Blessed Virgin.

"In one of these conferences, a good widow living [24] near the Church offered to be its doorkeeper, opening and closing the doors at the appointed hour, and to keep the Church and its approaches always clean. The same woman rings the *Angelus*, or the *Ave Maria*, three times a day,—with as much exactness, the French living in the neighborhood say, as if she had a clock for her guidance.

"A young man, very devout and spiritually

en eſtre la portiere, d'en ouvrir & fermer les portes à l'heure ordonnée, & de tenir l'Egliſe touſiours nette, avec ſes avenuës, la meſme, ſonne l'*Angelus*, ou l'*Aue Maria*, trois fois le jour, auſsi exactement diſent les François qui demeurent aux environs, que ſi elle avoit une horloge pour ſe regler.

Un jeune homme fort devot, & fort ſpirituel, s'eſt auſſi preſenté; en une de ces conferences, pour faire l'Office de Catechiſte, tant pour enſeigner dans les cabanes les principes de noſtre Foy, aux eſtrangers venus de nouveau, que pour faire les prieres tout haut dans la Chapelle.

Lors que je ne puis pas aller à leur Bourgade pour quelques emplois de charité preſſante, qui m'appellent ailleurs, ils ne laiſſent pas, ſoir & matin, de ſonner les prieres, & de s'aſſembler pour entendre l'exhortation, que le Catechiſte leur fait, en mon abſence, & pour réciter, à deux chœurs, le Chapellet, & leurs autres prieres, aprés leſquelles le meſme a ſoin de recommander [25] qu'on prie Dieu pour les neceſſitez publiques & particulieres, dont il a eſté adverty, intimant meſme un certain nombre de Chapellets, que chacun pourra dire en ſon particulier, pour obtenir de Dieu, par l'interceſſion de la tres-Sainte Vierge, les remedes, & les ſecours, les plus convenables au mal qu'on apprehende.

Apres que les grands ont achevé leurs devotions, & qu'ils ſe ſont retirez chez eux, les enfans, qui eſtoient demeurez à garder les cabanes viennent à leur tour dans la Chapelle, les filles ſe rangent d'un coſté, & les garçons de l'autre; celuy qui ſert de maiſtre aux petits garçons, comme le plus ſage de tous, commence les prieres tout haut, & d'une voix diſtincte,

minded, also came forward at one of these conferences, and offered to assume the Office of Catechist,— both for teaching the principles of our Faith in the cabins to newly-arrived strangers, and for reciting the prayers aloud in the Chapel.

" When I am unable to visit their Village, because of some pressing errands of charity which call me elsewhere, they fail not, morning and evening, to ring for prayers, to gather to hear the exhortation delivered them by the Catechist in my absence, and to recite in two choruses the Rosary and their other prayers. After that, the same man takes care to enjoin [25] prayers for the public and private needs of which he has been notified,— even assigning a certain number of Rosaries for each one to say in private, in order to obtain from God, through the intercession of the most Blessed Virgin, the remedy and relief best suited to the ill which he apprehends.

" After the adults have finished their devotions and returned to their homes, the children, who had remained behind to guard the cabins, come to the Chapel in their turn,— the girls taking their places on one side, and the boys on the other. The one acting as master for the little boys, as being the best-behaved of them all, begins the prayers aloud, and in a voice so distinct that the others, even to the smallest ones, repeat after him. Then they also recite their Rosary responsively, the boys forming one chorus and the girls another, all with great modesty. They observe the various pauses in perfect unison; and not a single child outstrips his companion by even a syllable,— which produces a very pleasing kind of melody [26] calculated to inspire devotion.

que les autres, juſques aux plus petits, repetent apres luy; enſuite ils diſent auſsi alternativement leur Chapellet, les garçons faiſant un chœur, & les filles un autre, tous avec une grande modeſtie, ils font les poſes tous enſemble, & pas un ne devance ſon compagnon d'une ſeule ſyllabe, ce qui fait une eſpece de mélodie fort agreable, [26] & qui donne de la devotion.

Tout le monde eſt ſi fort édifié de ces bonnes gens, & ont une telle opinion de leur pieté & de leur vertu, que pluſieurs leur font faire des neuvaines à l'Image Miraculeuſe de noſtre-Dame de Foy, afin d'impétrer par leur moyen de cette Mere de Miſericorde, ce que d'eux-meſmes ils penſent ne pouvoir obtenir.

Pour moy, une des meilleures marques, que j'aye, de la Foy de ces humbles eſclaves de la bien-heureuſe Vierge, n'eſt pas tant cette aſsiduité à la priere, que leur grande charité & la compaſsion qu'ils témoignent pour les malades, & les pauvres. Auſsi-toſt qu'ils apprennent que quelqu'un ſe porte mal, ils le vont viſiter, conſoler, & aſsiſter, tant de leurs prieres, que de ce qu'ils peuvent avoir de douceurs, & ne l'abandonnent point qu'il ne ſoit guery, ou que Dieu ne l'ait appellé au Ciel.

Pour les pauvres, j'en connois parmi nos Sauvages, entr'autres quelques femmes de grande vertu, qui ont nourry des Familles entieres l'eſpace de pluſieurs [27] mois, de leurs moyens, ſans en faire jamais rien paroiſtre, de peur que la loüange qu'on donneroit à leur liberalité, ne diminuaſt la recompenſe qu'elles en attendent de Dieu ſeul.

Lors que je m'apperçoy de la neceſſité de quelque ménage, c'eſt aſſez que je le faſſe ſçavoir à noſtre

"All are so edified by these good people, and have such an opinion of their piety and virtue, that many make them perform novenas to the Miraculous Image of our Lady of Foy, in order by their mediation to obtain from that Mother of Mercy what they think themselves unable to obtain unaided.

"For myself, one of the best proofs I have of the Faith of these humble slaves of the blessed Virgin, is not so much this diligence in prayer as their great charity and manifestation of pity for the sick and the poor. As soon as they learn that any one is ill, they go and visit him, comfort him, and aid him both with their prayers and with any little delicacies at their command,—not leaving him until he is cured, or God has called him to Heaven.

"Concerning the poor, I know, among other examples, some women of great virtue among our Savages, who have maintained whole Families for the period of several [27] months out of their own means,—never allowing it to become known, for fear the praise their liberality might receive would lessen the reward which they expect from God alone.

"When I see any family in want, it suffices for me to inform our assembly; whereupon a general contribution is made, and immediately devoted to the relief of the needy by all the Women of the Holy Family.

"Their Charity does not stop with the Hurons, their Compatriots, but has this year extended even to some poor French Families, whom these good women have aided with their Indian corn; and I know one woman among them who has used in this way as many as thirty boisseaux[16] of Indian corn,—performing this charity with so good grace that she

aſſemblée: en meſme temps il ſe fait une contribution generale, qui ſe porte incontinant aux neceſſiteux de la part de toutes les Femmes de la Sainte Famille.

Leur Charité ne s'arreſte pas ſeulement aux Hurons leurs Compatriotes, elle s'eſt étenduë cette année juſques à quelques pauvres Familles Françoiſes, que ces bonnes femmes ont aſſiſtez de leur blé d'Inde: & j'en connois une entr'autres, qui y a employé juſqu'à trente boiſſeaux de blé d'Inde, faiſant cette charité de ſi bonne grace, qu'elle témoignoit eſtre dans la confuſion de ne pouvoir faire davantage, pour l'amour de noſtre Seigneur, & de ſa Sainte Mere.

On ne jugeroit pas, à voir l'exterieur de nos pauvres Sauvages, qu'ils fuſſent capables [28] des œuvres, & des exercices Chreſtiens, qui ne ſont que de devotion, ou de ſurérogation; Neanmoins, ce que je vay dire fait aſſez voir que le Saint Eſprit n'a point d'acception de perſonne, & qu'il opere indifferemment dans les cœurs, qu'il trouve diſpoſez à recevoir ſes graces. Le Printemps dernier une veuve nommée Marie Oendraka, me fit reſſouvenir que feu ſon mary, & une ſienne fille pour lors fort malades, avoient fait enſemble en Canot un Pelerinage à Sainte Anne, pour obtenir par l'interceſſion de cette grande Sainte (qu'il a plû à Dieu honorer en ce païs par un grand nombre de Miracles) ou la ſanté, ou une belle mort; & que l'effet de leur devotion avoit eſté de mourir peu de temps apres, tous deux ſaintement. En ſuite, elle me propoſa le deſſein qu'elle auroit, ſi je le trouvois bon, d'entreprendre un ſemblable Pelerinage, pour rendre ſes devoirs à ſa Bienfactrice, luy en témoigner ſes reconnoiſſances, par un preſent de

showed signs of confusion at not being able to do more for the love of our Lord and his Holy Mother.

"Viewing the external appearance of our poor Savages, no one would deem them capable [28] of these Christian deeds and practices, which are dictated purely by devotion, and performed under no constraint whatever. Yet what I am about to relate shows very clearly that the Holy Ghost makes no distinction of persons, but works indifferently in all hearts which he finds ready to receive his graces. Last Spring a widow named Marie Oendraka recalled to my remembrance how her late husband and a daughter of hers, who were very ill at the time, had made a Pilgrimage together in a Canoe to Sainte Anne, to obtain by the intercession of that great Saint (whom it has pleased God to honor in this country by many Miracles) either their health or a glorious death; and how, in consequence of their devotion, they had both died a pious death soon afterward. Then she proposed to me her plan of undertaking a like Pilgrimage, if I approved of it, for the purpose of paying her homage to her Benefactress; of testifying her gratitude to her by a present of two thousand Porcelain beads (the jewels of this country); and, most important of all, of asking her for the same favor for [29] herself and all her family. I gladly granted her what she wished. 'But, my Father,' she added, 'I pray you to sanction the offering of the present, which I desire to give to Saint Anne, not under my own Name, but under that of the Huron Nation. Moreover, as we have our great Protectress, the Blessed Virgin, from Saint Anne, I should be glad also if we could make this little offering in recognition of that favor, which I

deux mille grains de Pourcellaine, (qui ſont les pierreries du païs,) & principalement pour luy demander la meſme grace pour [29] ſoy, & pour toute ſa famille: Je luy accorday volontiers ce qu'elle deſiroit: Mais, mon Pere, m'ajouſta-t-elle, je vous prie de trouver bon, que le preſent, que je deſire offrir à Sainte Anne, ne paroiſſe point ſous mon Nom, mais de la part de la Nation Huronne: De plus, comme nous tenons de Sainte Anne, noſtre grande Protectrice la Sainte Vierge; je ſerois bien aiſe auſſi que nous fiſſions cette petite offrande en reconnoiſſance de cette faveur, que j'eſtime par deſſus tous les treſors du monde. J'en ſuis tres-content, luy dis-je; je ſeray meſme de la partie, en compagnie des principaux de la Bourgade, pour rendre cette action plus ſolemnelle. Ah, mon pere, repliqua-t'elle puis que vous avez cette bonté, j'aurois encore une priere à vous faire, de mettre un eſcrit au deſſous du preſent, qui declare, pour marque perpetuelle de noſtre reconnoiſſance, les motifs que nous aurons eu de faire cette offrande. Je ne vis que du bien à luy donner encore ſatisfaction ſur cette demande; Nous nous embarquâmes de beau-temps dans nos Canots d'eſcorce, en [30] bonne compagnie, & nous fiſmes nos ſix lieuës à la faveur de la marée, en priant Dieu, & chantant des Hymnes en leur langue, à l'honneur de la bien-heureuſe Vierge, & de ſa Sainte Mere, nous arrivâmes heureuſement, & tous firent leurs devotions, avec beaucoup d'édification des habitans du lieu.

esteem above all earthly treasures.' 'I give my hearty approval,' I said to her, 'and I will even join the party with the chief men of the Village, to give this action greater solemnity.' 'Ah, my father,' she rejoined, 'since you are so good, I would like to ask one more favor of you,—to put an inscription under the present, making known, as a perpetual evidence of our gratitude, our motives in giving this offering.' I saw no harm in granting this request of hers also. We embarked in fine weather in our bark Canoes, [30] well attended, and accomplished our six leagues with the tide's help, praying and singing Hymns in the native tongue to the honor of the blessed Virgin and her Holy Mother. We arrived safely, and all performed their devotions, to the great edification of the settlers of the place."

# BIBLIOGRAPHICAL DATA: VOL. LIV

## CXXVI

Bibliographical particulars of the *Relation* of 1669–70 were given in Vol. LIII.

## CXXVII

In presenting the text of the *Relation* of 1670–71 (Paris, 1672), we follow a copy of the original Cramoisy edition in the Lenox Library — known there as the Lamoignon copy. It is prefaced by a letter from Claude Dablon to the provincial in France, which is not dated. The last "Privilege" granted to the elder Sebastien Cramoisy, "en Janvier 1667" is still used in this annual. There is no printed "Permission." The volume is a composite, being divided into three parts. On pp. 148 ff. an account is given of parhelia or mock suns, which were observed in the winter of 1671; an illustration of the phenomenon appears on p. 154. Perfect copies have a map between Parts II. and III. (*i.e.*, between pp. 86 and 87), which measures 18⅞ by 14⅛ inches, and is entitled: "Lac Svperievr | et avtres lievx ou sont | les Missions des Peres de | la Compagnie de Iesvs | comprises sovs le nom | D'ovtaoüacs". We shall present in Vol. LV., at the appropriate place in the document, a reduced facsimile of this map. This *Relation* is no. 138 of Harrisse's *Notes*.

*Collation:* Title, with verso blank, 1 leaf; Dablon's prefatory epistle, pp. (9); "Table des Chapitres," pp. (5); text of Part I., pp. 1–44; text of Part II., pp. 45–86; text of Part III., pp. 87–189; the "Privilege" on the verso of p. 189. Signatures: *ā* and A–M in eights. On p. 86 "*Fin de la troiſieſme Partie,*" is an error for "*ſeconde Partie;*" and pp. 95 and 96 are in duplicate.

Copies have been sold or priced as follows: Harrassowitz (1882), no. 46 (lacking the map), priced at 110 marks; and Barlow (1890), no. 1322 (with the map), sold for $55. Some few copies of the map have been issued in facsimile on old paper; and Dufossé offered a copy of such facsimile, in 1892, for 20 francs.

This *Relation* is in the following libraries: Lenox; New York State Library; Harvard; Brown (private); Ayer (private); Library of Parliament (Ottawa); Laval University (Quebec), lacking the map; British Museum; and Bibliothèque Nationale (Paris).

# NOTES TO VOL. LIV

*(Figures in parentheses, following number of note, refer to pages of English text.)*

1 (p. 53).—For locations of these Cayuga villages, see vol. li., p. 293.

2 (p. 81).—Regarding the sites of the Seneca villages, see vol. li., p. 293; and vol. viii., pp. 293, 302.

The Onnontiogas may have been a tribe dwelling on the river called Onnondokoui, now Gananoque, flowing into the St. Lawrence 18 miles N. E. of Kingston, Ont. It is somewhat curious that Frémin does not even allude to the early visits of missionaries to the Neutral tribes,—by the Récollet Daillon, in 1626–27; and by the Jesuits Brébeuf and Chaumonot, in 1640–41.

3 (p. 133).—For information concerning these tribes, see vol. xviii., *note* 16.

4 (p. 143).—In regard to this superstition, see vol. xxii., p. 95, and *note* 6.

5 (p. 171).—*Keinouché* (given by Cuoq as *kinonje*), the Algonkin name for the fish known as "pike;" applied to a clan of Ottawas having that fish as its totem. From this is derived the name of Kenosha, a city in S. E. Wisconsin.

6 (p. 209).—It has generally been supposed by historical writers that the mission of St. François Xavier, thus founded by Allouez, was from the first located at the entrance to the Fox River, at or near the present city of Green Bay, Wis. But the reader will notice that, when the Father set out upon his journey to the Fox and Mascouten villages in the following spring (p. 215 of this volume), he spent an entire day in reaching the entrance to the Fox River. Moreover, upon his return from that trip, he made another to the Menomonee village, at the mouth of the river of that name,—which, he states, was "eight leagues from our cabin" where he had made his winter quarters. Upon his first arrival in the preceding December, he found six Frenchmen there, who are mentioned by Allouez at the beginning of this letter as engaged in trade among the Pottawattomies—the tribe who had requested the Father to come to

them and correct the behavior of these very traders. It is evident that the latter had established a temporary trading post, and that with them Allouez wintered, making their cabin a center for various missionary excursions among the tribes dwelling on the bay shore. His statements cited above indicate the probable location of the French at the mouth of the Oconto River, nearly midway between the Menominee and Fox rivers.

7 (p. 215).—The river was at first named for the "Puants," as the Winnebagoes were called by the early explorers (vol. xv., *note* 7). Later, it was known to the French as Rivière des Rénards (Foxes), and to the English as Fox River (its present name), in allusion to the tribe of that name, the Outagamis of our text. The Fox River is the outlet of Lake Winnebago, and to-day furnishes an extensive water-power, which supports various industries. This water-power, developed by aid of the federal government, has built up numerous manufacturing towns along its course,—Neenah and Menasha (at the north end of Lake Winnebago), Appleton, Little Chute, Kaukauna, and De Pere,—and several small villages.

The natural obstructions in the lower Fox, ascending from Green Bay, are as follows: Rapides des Pères (in allusion to the Jesuit mission there), at the present De Pere; Little Kakalin, now called Little Rapids; the Croche, above Wrightstown; Grand Kakalin, at Kaukauna; Little Chute, still thus named; the Cedars, at the village of Kimberly; Grand Chute, at Appleton; and Winnebago Rapids, at Neenah. An interesting description of the river as it appeared in 1830 is furnished by James McCall, a U. S. commissioner appointed in that year to settle the boundaries between the Indian tribes in Wisconsin; see his Journal, *Wis. Hist. Colls.*, vol. xii., pp. 185–188. He stated therein that the descent of the Fox River, between Neenah and Green Bay, was then 145 feet.

8 (p. 217).—At the De Pere rapids, the point named in our text, the river is now about 1,500 feet wide; and the fall of water, as measured by the height of the U. S. government dam built across the river, is eight feet. As the water is shallow at the sides of the stream, the main current being comparatively narrow, the Indians could easily construct the rude weir mentioned in the text. This method of fishing was commonly employed by them in similar locations,—for instance, at the outlet of Lake Simcoe, as described by Champlain (Laverdière ed. of *Voyages*, p. 910). At that place may still be seen in the water some of the stakes used in making the weir; the Ojibwas of the neighborhood say that these were used by the Mohawks who lived in that region before them, but Joseph Wallace, Sr., of Orillia, Ont., thinks that the stakes are part of those seen by

Champlain in 1615.—See his articles in Orillia *Packet*, May 15 and 22, 1896.

The French Creole fishermen at De Pere still employ a modification of the primitive Indian contrivance. At the foot of the dam are built, at intervals across the river, wooden platforms, to which are fastened large nets.

9 (p. 217).—The name Kaukauna, the modern form of Kekaling, is said by Verwyst (*Wis. Hist. Colls.*, vol. xii., p. 392) to be a corruption of *okakaning*, "where they fish for pike,"—or, rather, this should be "pickerel," according to Cuoq's definition of *oka* (*Lexique Algonquin*, p. 295). The Kakalin portage was one of the most important geographical points in Wisconsin, in the days of the fur trade. Its name appears in many early letters, accounts of exploration, and official documents; it is said that these show some twenty-five different forms of spelling the name. The most common of these variants are: Cakalin, Kakala (Schoolcraft, 1820), Kaukalau (U. S. P. O. dep't, 1840), and Cockalo (in early local parlance.)—See H. B. Tanner's interesting paper on the history of Kaukauna, read at the convention of the State Historical Society of Wisconsin at Green Bay, Sept. 7, 1899, in the Society's forthcoming report for that year.

The portage called by Allouez Ooukocitiming is evidently that around the rapids at Little Chute *(note* 7, *ante)*.

10 (p. 217).—*Lac des Puans:* Winnebago Lake, the largest body of fresh water within the limits of Wisconsin. It is about 30 miles long, and eleven miles wide; its outlet is Fox River *(note* 7, *ante)*.

11 (p. 219).—These rivers are the (upper) Fox and its principal affluent, the Wolf—which flows into the former at about eleven miles from its entrance into Lake Winnebago. The "lake of wild oats" is Grand Lake Butte des Morts, an expansion of the Fox River, lying N. W. of the city of Oshkosh. The lake where Allouez saw the wild turkeys is Lake Poygan, the eastern arm of which is called Lake Winneconne.

12 (p. 227).—The location of Allouez's mission of St. Mark has been, and still is, the subject of much uncertainty, and some controversy. Verwyst (*Miss. Labors*, p. 179) places it "at or near Mukwa," Waupaca county, Wis. A local antiquarian, George Gary, of Oshkosh, agrees with him; and Prof. Joseph S. La Boule, of Milwaukee,—a careful investigator, and author of a forthcoming monograph entitled *Claude Jean Allouez, S.J., the Apostle of the Ottawas*, to be published about January, 1900,—locates St. Mark's "near the confluence of the Embarrass and Little Wolf rivers," which would be not far from New London,—a city in the township

of Mukwa. Publius V. Lawson, of Menasha, thinks (Milwaukee *Sentinel*, Sept. 13, 1899) that the site was near the head-waters of the Little Wolf, in township of Iola, Waupaca county.

13 (p. 233).—Still greater diversity of opinion exists regarding the situation of the Mascouten and Miami village visited by Allouez after leaving the Outagamis. Butterfield (*Disc. of N. W.*, p. 67) contents himself with placing it in Green Lake county. Verwyst (*ut supra*) locates it near Corning, Columbia county (about five miles N. of Portage City), in which he is followed by A. J. Turner, of Portage. La Boule thinks that the probable site is near the village of Ste. Marie, Green Lake county. A paper by Gary (in Oshkosh *Sunday Times*, Dec. 11, 1898), illustrated by maps, discusses the subject at length; he concludes that the village in question was located on section 32 in town of Rushford, Winnebago county.

The Kikabou mentioned in this connection are the Kickapoos, an Algonkin tribe; later in the century, they were driven by the Sioux from Central Wisconsin to the Rock River, in Northern Illinois. A remnant of this tribe resides in Indian Territory. The name Kitchigamich means "people of the great lake," and refers to a tribe living on or near Lake Michigan.

14 (p. 235).—This stream, which forms part of the N. E. boundary between Wisconsin and Michigan, is still known as the Menominee River. At its mouth are the flourishing cities of Menominee and Marinette, which are mainly supported by the lumber industry.

15 (p. 281).—The title of *oyander (oiander)* is, according to Hale (*Iroq. Rites*, p. 65, *note*), "derived from the root *yaner*, 'noble;' and is the feminine form of the word *royaner*, 'lord,' or 'nobleman,'—the title applied to the members of the federal council." Hale says that the woman "was really the head of the household," and finds in the *Relations* evidence of "the complete equality of the sexes in social estimation and influence." Cf. Morgan's *Iroq. League*, pp. 321–327; Heckewelder's *Ind. Nations*, pp. 143–152; and vol. ii. of this series, *note* 33.

16 (p. 297)—The *boisseau* is an old French measure of capacity, equivalent to one-eighth of a hectoliter, or a little more than one-third of a bushel.

# The Jesuit Relations and Allied Documents

The Jesuit Relations and Allied Documents

# Travels and Explorations of the Jesuit Missionaries in New France

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LV
Lower Canada, Iroquois, Ottawas
1670–1672

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## CONTENTS OF VOL. LV


PREFACE TO VOLUME LV . . . . 9

DOCUMENTS:—

CXXVII. Relation de ce qui s'est passé . . . . en la Nouvelle France, les années 1670. & 1671. [Second installment, concluding the document]. *Claude Dablon*, [Quebec, 1671]; *Estienne de Carheil*, [Goiogouen], n.d.; *Louys André*, n.p., n.d. . 19

CXXVIII. Relation de ce qui s'est passé . . . . en la Nouvelle France, les années 1671. & 1672. [Chapter i. of Part I., being the first installment of the document]. *Claude Dablon;* [Quebec, October, 1672] . 229

BIBLIOGRAPHICAL DATA: VOLUME LV . . 315

NOTES . . . . . 319

## ILLUSTRATIONS TO VOL. LV


I. Map of Lake Superior, from *Relation* of 1670–71 . . . . *Facing* 94

II. Diagram of parhelia, from *Relation* of 1670–71 . . . . . 181

III. Photographic facsimile of title-page, *Relation* of 1671–72 . . . . . 232

# PREFACE TO VOL. LV

Following is a synopsis of the documents contained in this volume:

CXXVII. The *Relation* of 1670–71, begun in Vol. LIV., is herein completed. Dablon continues his account of "the Huron colony near Quebec," by relating "the constancy of Marie Oendraka [a Huron widow] in her afflictions, and her zeal in allowing no sin in her Family." He then describes the new settlement made at La Prairie, opposite Montreal, by the Jesuits. Here they have begun another Indian colony, already numbering eighteen or twenty Christian families,—mostly converts who have gone thither for better religious surroundings; there are also a considerable number of French settlers. These Indians have come from many and diverse tribes, yet they live in great harmony and friendliness. No drunkenness is permitted among them.

Part II. of this *Relation* concerns the missions to the Iroquois tribes. These missions "have, since the latest Relation, increased the number of the Faithful by three hundred and eighteen or twenty souls, of whom more than half are in heaven." Among the Mohawks, eighty-four have been baptized: Pierron gives a few incidents of their piety. Bruyas contributes a similar record from Oneida. At Onondaga, the noted chief Garakontié is leading a most exemplary Christian life, and refuses to countenance

the most cherished superstitions of his people. From Cayuga, Carheil writes that he has baptized sixty-two, and "sent thirty-five to live in glory;" and relates in detail the pious death of one of these. The Senecas are under Garnier's charge, and the extent and importance of this field lead him to ask for aid in his labors. More than a hundred baptisms are recorded among these people during the past year. The burning of one of their villages by their enemies has "disposed them to receive the sacred word, humiliation and misery rendering them more docile." Still, Garnier admits that "they are strongly opposed to the Faith, and that a Savage's conversion is a stroke of Heaven." He has to contend with many obstacles — their fickleness, insolence, licentiousness, and superstition, as well as their wandering and warlike habits of life. Even worse is "the Demon of intemperance." Still, they fear to die without baptism; they esteem the missionaries, and grant them full liberty to hold public prayers and services, and to instruct and baptize; and therefore, "in spite of Hell, these little Churches are making progress," and more missionaries are needed to care for them.

In Part III. are described the Ottawa missions. It opens with a survey of these missions, of the tribes that they reach, and of the regions inhabited by those peoples; this résumé is illustrated by a map of Lake Superior and the adjacent lands, prepared by some of the missionaries. Besides the missions already familiar to the reader in these accounts, — at Sault Ste. Marie, Chequamegon, and Green Bay, — several new ones have been founded. New locations are assigned to several tribes that have been mentioned

in previous documents; for the fierce Iroquois on the east, and the Sioux on the west, have made numerous raids upon the weaker tribes, who flee to whatever regions seem to offer even temporary security from their foes.

Dablon then relates how all the North and West has been annexed to the crown of France, the king "subjecting these nations to Jesus Christ's dominion before placing them under his own." This is accomplished by a formal ceremony at Sault Ste. Marie (June 4, 1671), at which St. Lusson takes possession, in the name of the king, of the territories "from Montreal as far as the South Sea, covering the utmost extent and range possible." He plants a cross there, and raises over it the French royal standard, with ceremonies both civil and religious. Representatives of fourteen different tribes are present, whom Allouez addresses in eulogy of the king — "giving them such an idea of our incomparable Monarch's greatness that they have no words with which to express their thoughts upon the subject." His speech is reported at length; it is followed by one from St. Lusson, "in martial and eloquent language." The ceremonies close with a bonfire, "around which the *Te Deum* was sung to thank God, on behalf of those poor peoples, that they were now the subjects of so great and powerful a monarch."

A report of the various branches of the Ottawa mission is now made. At the Sault, Druillettes is in charge. An epidemic breaks out there among the Indians, but wonderful cures of the sick are wrought by prayer,—in cases of fever, hemorrhage, and even of paralysis, blindness, and deafness. These wonders lead the savages to embrace the faith; even the

elders are desirous of instruction and baptism, and publicly declare (October 11, 1670) that "the Sault is Christian, and that the God of prayer is the Master of life." Many of these miraculous cures are related in detail. The result is equally marvelous; the chapel is filled on Sundays, and in the cabins instructions are given both day and night. In less than six months, Druillettes has baptized more than six-score children. But such blessings from God, and such honors paid to him, "doubtless stirred the wrath of Hell against this infant Church;" the chapel is consumed by fire January 27, 1671. Another and much finer building is soon erected, however; and "in it were baptized in a single day as many as twenty-six children."

The Ottawas have been driven by the Sioux from Chequamegon Bay, and part of the refugees have returned to their old home on Manitoulin Island. They ask for a priest, and André is assigned to this post. In the *Relation* is published the report of André upon his labors since August, 1670, among the tribes about Lake Huron. He first goes to the Mississaguas, whom he finds so pressed by famine that they are living on the inner bark of the fir-tree; but he is able to baptize seven new-born infants. On an island in Georgian Bay, he finds a large concourse of Indians from various tribes, who are "resuscitating" a dead chief,—that is, giving his name to his son. The Father addresses the assembly, urging them to accept the Christian faith, and to recognize the authority of the French governor. He then goes among the cabins, exhorting individuals; "in twelve days I baptized fifteen little children, while I left no one without adequate instruction." Thence he

proceeds to Manitoulin Island, the old home of the Ottawas, to which many of them have returned. With them he remains until famine disperses the people, and he is compelled to depart, after almost perishing from starvation. His next station is Lake Nipissing, where he remains three months; he there gains "fourteen Spiritual children, through Holy Baptism." Although he suffers greatly from hunger, he is able to keep alive with acorns and rock tripe (an edible lichen). When the ice melts, he returns to Manitoulin, and instructs the Beaver tribe; they can now capture enough moose to live in comparative comfort.

A long description is given of Mackinac Island, its fisheries, its phenomena of wind and tide, and the tribes who, now and in the past, have made it their abode. A favorite resort for all the Algonkin tribes, many are returning to it since the peace with the Iroquois. On this account, the Jesuits have begun a new mission, opposite Mackinac, called St. Ignace. Thither have fled the Hurons, driven from Chequamegon Bay by fear of the Sioux, "the Iroquois of the West;" and Marquette follows his flock.

The *Relation* is here interrupted by a detailed account of a remarkable display of parhelia ("sun-dogs," in common parlance), which appeared on the upper lakes in January and March respectively, in 1671.

Resuming his report of the missions, Dablon next describes that at Green Bay. He enumerates and locates the tribes dwelling in Wisconsin. He relates a journey made by himself and Allouez, in the autumn of 1670, to visit the tribes in the central and southern parts of that State. Arriving at Green Bay, they find serious disturbances,— the Indians are

plundering and ill-treating the French traders there, in revenge for wrongs which they have received from the soldiers at the French settlements. The Fathers quiet the savages, and call them together in a council; they announce the purpose of their coming hither, to teach the Indians the way to heaven, and they also reprimand the latter for the current disturbances. On this occasion some of the warriors attempt to imitate the appearance and drill of the French soldiers at Quebec, but make themselves "the more ridiculous, the more they tried to comport themselves seriously. We had difficulty in refraining from laughter, although we were treating of only the most important matters — the Mysteries of our Religion, and what must be done in order not to burn forever in Hell."

The Fathers proceed up the Fox River, to visit the tribes thereon; they find at the De Pere rapids a sort of idol, adored by the savages,—a rock, resembling a human bust. This the missionaries remove, and cast to the bottom of the river. After passing all the rapids, they reach the prairies and "oak-openings" of Winnebago County,—"the fairest land possible to behold;" its beauty is vividly portrayed in their account. Here the abundance of game and wild rice renders the savages sedentary. They reach the Mascoutens and Miamis, who have fixed their abode in the same place, for common defense against the Iroquois. The Fathers address these people upon their need of the Christian religion, reinforcing their appeals, as usual, with a picture of the judgment-day, and a description of "the happiness of the Saints and the torments of the damned." The Indians listen with great wonder and respect;

and afterward, not satisfied with the instruction given them through the day, "assembled during the night, in crowds, to hear a more detailed account of the Mysteries about which they had been told." The Fathers are regaled with many feasts, and have free access to the cabins; they avail themselves of every opportunity to instruct the people. Among three thousand souls they find but one sick person,—a child who is dying of consumption. After receiving baptism, this child is restored to health.

Dablon devotes a chapter to the character, manners, and customs of the Illinois Indians, some of whom have come to dwell with the Mascoutens; and to the Mississippi river and valley, so far as he has learned about that region from the reports of the savages. He is delighted with the mildness and politeness of the Illinois tribe, and dilates upon the noble character and kindness of their chief, who shows the missionaries every attention; they have strong hope that he will embrace the faith. All these people show great docility, and are much less superstitious than the Ottawas and other Algonkin tribes. They offer no sacrifices to spirits, and worship only the sun. They promise to build a chapel for the missionaries, when the latter come back to them. After the Fathers return to Green Bay, Allouez goes (February, 1671) to the Outagami (Fox) tribe, where he founds the mission of St. Mark. These savages are haughty and insolent, and at first bestow upon him only rebuffs and mockery. But Allouez perseveres in his efforts to reach them with the gospel, "cheering some with the hope of Paradise, and frightening others with the fear of Hell." After a time, he secures their attention, and even

their affection; he baptizes seven persons, and the elders promise to build him a chapel when he shall return to them. All these tribes regard the Fathers as manitous, or spirits.

CXXVIII. In this volume we begin the *Relation* of 1671–72, the last of the regular and authorized series of those annuals. Herewith we give Chap. i. of Part I.; the remainder of the document will constitute Vol. LVI. Dablon's prefatory note announces the recent departure of Courcelles and Talon for France, and the coming of Count de Frontenac, the new governor; Albanel's discovery of the land route to Hudson Bay; the departure of Marquette to discover "the South Sea;" and the discovery of a copper mine at Lake Superior. The writer regrets Laval's absence from Canada, but states that his subordinate ecclesiastics are zealously caring for the churches everywhere.

Special reports from all the missions are given *seriatim*. That to the Hurons near Quebec is first considered. "One of the difficulties of Father Chaumonot, who has charge of these Hurons, is to moderate the undue fervor of their devotion, and the excess of their charity to the poor,"—various instances of which are related, as also of their zeal for the faith. One of these is the case of an Iroquois woman, of high rank, who writes through Chaumonot an appeal to her relatives, and to all her nation, to embrace the faith. At Eastertide, the Christians of this colony hold feasts in honor of the resurrection, while on Good Friday, they not only weep over the Father's description of Christ's sufferings, but imitate these by severely scourging themselves. They show especial devotion to the infant Jesus, an image of whom is adored in their cabins, passing from one to another

in turn. This devotion works wonders in their habits and morals; and their pious prayers also cure many cases of bodily disease. This report ends with an account of the conversion and pious death of a chief in this village, who has been only in appearance a Christian, but at heart an infidel. His death is caused by his zeal in rebuking a drunken tribesman, who with two companions in anger assaults him, inflicting fatal wounds. But the victim manifests a Christian forgiveness and compassion, forbidding his young men to avenge his death, and even treating his assailants as if they were good friends. The chapter ends with a panegyric on the Hospital nuns at Quebec.

R. G. T.

MADISON, WIS., September, 1899.

## CXXVII (concluded)

# RELATION OF 1670-71

PARIS: SEBASTIEN MABRE-CRAMOISY, 1672

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The first four chapters of Part I. were published in our Volume LIV. We herewith present the concluding portion of the document.

## [30] CHAPITRE V.

### LA CONSTANCE DE MARIE OENDRAKA DANS SES AFFLICTIONS, & SON ZELE POUR NE POINT SOUFFRIR LE PECHÉ DANS SA FAMILLE.

CETTE ame eſt trop avancée dans la vertu, pour ne point ſouffrir de temps en temps quelques épreuves. Son fils unique, âgé de quatre à cinq ans, mangea un jour par mégarde, en ſon abſence, d'une herbe venimeuſe, qui le mit, en un inſtant, à l'extremité; On luy en porte auſſi-toſt la nouvelle; elle accourt toute deſolée, elle trouve ſon enfant ſans [31] mouvement, & comme mort; elle le prend entre ſes bras, le porte dans la Chapelle, & proſternée devant la Sainte Image de Noſtre-Dame de Foy: Ah Sainte Vierge, dit-elle, mon cher enfant eſt mort, recevez, je vous prie, ſon ame dans voſtre ſein; & ſervez-luy d'oreſnavant de Mére dans le Ciel; Vôtre Fils bien-aimé me l'avoit donné, pour un peu de temps, faites-moy aujourd'huy cette grace, ô Mére de miſericorde, que je luy rende cette ame innocente, par vos propres mains. Choſe merveilleuſe, & qui ſurprit tous ceux qui eſtoient preſens! A peine eut-elle prononcé ce peu de paroles entrecoupées de ſoûpirs & de ſanglots, que l'enfant reprit ſes eſprits, avec tant de vigueur, & de force, qu'il vomit, à l'heure meſme, le poiſon qui l'étouffoit. Cette legere affliction n'eſtoit que pour la diſpoſer a en recevoir une plus grande, qui la ſuivit de prés, & qui enfin ſe

## [30] CHAPTER V.

### THE CONSTANCY OF MARIE OENDRAKA IN HER AFFLICTIONS, AND HER ZEAL IN ALLOWING NO SIN IN HER FAMILY.

THAT soul is too far advanced in virtue not to suffer occasional trials. Her only son, aged four or five years, one day in her absence inadvertently ate of a poisonous plant, which immediately made him dangerously ill. Word was carried to her at once; she hastened home in great distress, and found her child [31] motionless and apparently dead. She took him in her arms, carried him into the Chapel, and, prostrating herself before the Holy Image of Our Lady of Foy, said: "Ah, Holy Virgin, my dear child is dead. Receive his soul, I pray you, in your bosom, and be henceforth a Mother to him in Heaven. Your well-beloved Son had given him to me for a little while. Graciously permit me to-day, O Mother of mercy, to return this innocent soul to him by your own hands." Wonderful to relate, and to the surprise of all present, scarcely had she uttered these few words mingled with sighs and sobs, when the child regained consciousness, and showed such vigor and strength that he immediately vomited the poison from which he was suffering. This light affliction was only meant to prepare her for receiving a greater one, which followed soon after, and which was finally brought to an end by a great joy. Seven of her Family embarked, a few days after this

termina par une grande joye. Sept de ſa Famille s'étant embarquez, peu de jours apres cét accident, pour ſe rendre à douze, ou quinze lieues de Quebec, à un lieu favorable pour la chaſſe, ſes [32] deux enfans entr'autres eſtoient dans le meſme Canot: Ce petit garçon, dont je parlois maintenant, & ſa fille de ſeize à dix-ſept ans, accomplie en tout, particulierement pour ſa vertu: On luy vint apporter la nouvelle, qu'ils avoient fait naufrage, & que pas un n'en eſtoit échapé. Les preuves en paroiſſoient ſi évidentes, que perſonne n'en doutoit. Le temps avoit eſté fort mauvais, depuis leur départ, & le Fleuve ſaint Laurent, fort large en ces endroits, avoit eſté agité de grandes tempeſtes; On avoit veu un Canot à la dérive, & quelques corps de Sauvages flottans; on y avoit meſme diſtingué le corps d'une fille bien couverte avec quelques colliers de pourcellaine, ce qui faiſoit croire que c'eſtoit celle qu'on regrettoit. A cette nouvelle la pauvre mere, mais la plus affectue[u]ſe de toutes les meres, demeura ferme, ſans ſe troubler, elle ne chercha point de conſolation, ſinon aux pieds de la Sainte Vierge, ſon unique recours: elle s'y rendit le pluſtot qu'elle pût, diſant mille fois dans ſon cœur, mon Dieu, j'en ſuis contente, puis que vous l'avez [33] ainſi voulu, voſtre ſaint Nom en ſoit beny. C'eſt à ce coup, luy dit-elle, entrant dans la Chapelle, c'eſt à ce coup, ô Sainte Vierge, que mon fils, & ma fille ſeront à vous pour jamais; vous les prendrez, s'il vous plaiſt, il n'y a point de jour que je ne vous les offre; & je vous avois prié il y a quelque temps de prendre mon fils, vous ne vouluſtes pas pour lors me faire la grace de l'accepter; ô mere de pitié, ô l'unique conſolation des

accident, for the purpose of visiting some good hunting-gounds ten or fifteen leagues from Quebec; [32] among these were her two children, in the same Canoe,—that little boy of whom I was just now speaking, and her daughter, sixteen or seventeen years old, who was well trained in all things, especially as to virtue. Tidings were brought to the mother that they had been wrecked, and that not one of them had escaped. The proofs appeared so manifest that no one doubted the story. The weather since their departure had been very bad, and the saint Lawrence River, which is of great width in those parts, had been stirred by violent storms. A Canoe had been seen adrift, and some floating bodies of Savages; while there had even been distinguished the body of a well-dressed girl, with some porcelain collars; hence the belief that it was the girl whom they were mourning. At this news the poor mother—and she is the most loving of mothers—maintained her composure, and showed no agitation, seeking no consolation except at the feet of the Blessed Virgin, her sole recourse. Thither she resorted as soon as possible, saying a thousand times in her heart: "I am content, O God, since you have [33] thus willed it. Blessed be your holy Name. By this stroke, O Holy Virgin," she said to her as she entered the Chapel, "my son and daughter will be yours forever, and you will take them, if you please. Not a day passes that I do not offer them to you; and I prayed you some time ago to take my son, but you would not then do me the favor to accept him. O mother of pity, O sole comfort of the afflicted, do not now refuse the offer that I make you, with all my heart, of my boy and girl, whom I cherished above every-

affligez: ne refuſez point maintenant l'offre que je vous fais, de tout mon cœur, de mon fils, & de ma fille, que je cheriſſois par deſſus tout ce qu'il y [a] au monde; ma fille que j'aimois pour ſa pureté, & parce qu'elle aimoit cette vertu, pour vous plaire, & pour eſtre aimée de vous, ô Sainte Vierge. Aprés avoir ainſi répandu ſon cœur, & verſé bien des larmes, en preſence de la Sainte Vierge, elle me vint trouver à Sillery, ou m'ayant rendu compte de tout ce qui s'eſtoit paſſé, dans ſon interieur, depuis cette mauvaiſe nouvelle, elle me recommanda les ames des deffunts. Ce fut d'elle [34] que j'appris ſon affliction, qui me toucha ſi ſenſiblement, que nous demeuraſmes elle & moy ſans parler, un temps notable.

Enfin aprés un long ſilence, allons ma fille, luy diſie, allons à la Chapelle, où nous y trouverons qui nous conſolera, allons, mon Pere, repartit-elle; & puis jettant un grand ſoûpir! Ah Monſeigneur Jeſus, dit-elle, mes enfans n'étoient pas à moy; ils vous appartenoient, mon Dieu, vous les avez repris, vous ne m'avez rien oſté du mien, j'aurois grand tort de me plaindre. Eſtans entrez dans la Chapelle, elle s'écria. Ah mon Dieu me voila plus attachée à vous que jamais, n'y ayant plus rien ſur la terre qui puiſſe partager mon cœur, qui ne ſera dorénavant que dans le Ciel, où ſont tous mes enfans, & mon mary; la douleur, les ſanglots, & les larmes interrompirent ſa voix: & moy craignant, qu'elle ne tombaſt en défaillance, & en pamoiſon, je la fis conduire hors de l'Egliſe, & aprés un peu de repos à ſa bourgade, où l'eſtant allé voir le lendemain, la nouvelle du malheur [35] ſe confirmant touſiours de plus en plus, elle me pria inſtamment d'écrire à Monſeigneur

thing else in the world,—my daughter whom I loved for her purity, and because she loved that virtue in order to please you and be loved by you, O Holy Virgin." After thus pouring out her heart, and shedding many tears before the Blessed Virgin, she came to see me at Sillery,—where, when she had told me all that had passed in her breast since that sad news, she commended to me the souls of the deceased. I learned from her [34] her affliction, and it touched me so keenly that both she and I remained speechless for a considerable time.

At length, after a long silence, "Come, my daughter," said I to her, "let us go to the Chapel, where we shall find consolation." "Let us go, Father," she returned; and then, heaving a deep sigh, "Ah, my Lord Jesus," said she, "my children were not mine; they belonged to you, my God, and you have taken them again. You have not taken from me anything of my own, and I would be greatly in the wrong to complain." Upon entering the Chapel, she exclaimed: "Ah, my God, I am more deeply attached to you than ever, for there is nothing left on earth to divide my heart, which will henceforth be wholly in Heaven, where all my children and my husband are." Grief, sobs, and tears checked her utterance; and I, fearing she would faint and swoon away, had her led out of the Church, and, after a brief rest, conducted to her village. Visiting her there on the following day, I was urgently requested by her, as the news of the disaster [35] was constantly receiving fresh confirmation, to write to Monseigneur the Bishop, asking that he would have the goodness to have prayers said for the Family of the poor departed Ignace, now utterly extinct. She

l'Eveſque, qu'il eût la bonté de faire prier Dieu, pour la Famille du pauvre Ignace defunct, tout à fait eſteinte; elle parloit de feu ſon mary, que mondit-Seigneur aimoit beaucoup pour ſa vertu, juſques-là, qu'il voulut que ſon corps fuſt apporté dans l'Egliſe de Quebec, où il luy fit faire un ſervice ſolemnel, auquel aſſiſta tout ſon clergé, & les plus conſiderables de la Ville. Je ne doutay point auſſi en cette occaſion, de chanter en la Chapelle de noſtre-Dame de Foy, une Meſſe des morts pour le repos des ames de cette pauvre Famille. La pluſpart de nos meilleurs Chreſtiens y communiérent; & celle qui eſtoit la plus intereſſée, s'approcha de la Sainte Table, avec un maintien genereux, un viſage auſſi paiſible, & auſſi ſerein, que ſi elle euſt dû entrer dans le Paradis. Aprés noſtre action de grace, elle me pria de diſtribuer aux Frãçois que j'eſtimerois les plus pauvres, & les plus gens de bien, environ trente boiſſeaux de blé, pour les [36] exciter à prier Dieu pour les defuncts.

Dieu, aprés tout, qui ne demande que noſtre ſanctification, dans toutes les afflictions qu'il permet nous arriver, ſe contenta de la bonne volonté de cette vertueuſe veuve, & lors qu'elle eſtoit dans le plus fort de ſa douleur, & qu'elle formoit dans ſon cœur les actes les plus heroïques de réſignation à ſa ſainte volonté, il luy rendit ſa joye, en luy redonnant ſes enfans, & ſes neveux plains de vie, & en parfaite ſanté. Ces corps, qui avoient eſté trouvez, eſtoient des Sauvages de la nation du Loup, qui habitent les coſtes de Cadie, & de la Nouvelle Angleterre, qui ſont nos alliez, & frequentent nos habitations.

Son zele à bannir le peché de ſa Famille, & à en

referred to her late husband, whom Monseigneur had greatly loved for his virtue, even to the extent of ordering his body to be brought to the Church at Quebec, where he caused a solemn service to be held over it, at which were present all his clergy and the principal people of the Town. I did not hesitate also, on this occasion, to chant in the Chapel of our Lady of Foy a Mass for the dead, for the repose of the souls of that poor Family. Most of our best Christians received communion at that service, while she who was chiefly concerned approached the Holy Table with a noble mien, and a countenance as peaceful and serene as if she had been about to enter Paradise. After our thanksgiving she begged me to distribute, among the French whom I considered the poorest and the most virtuous, about thirty boisseaux of grain, in order to [36] incite them to pray for the departed.

God — who, after all, aims only at our sanctification in all the afflictions that he suffers to befall us — was content with the good intentions of this virtuous widow; and, when her grief was at its height and she was making in her heart the most heroic acts of resignation to his holy will, he restored her happiness to her by giving back her children and nephews, alive and in perfect health. The bodies which had been found were those of some Savages of the Loup nation, who inhabit the coasts of Cadie [Acadia] and of New England; they are our allies, and frequent our settlements.

Her zeal in banishing sin from her Family, and in filling with a horror of it all who belong to her, is not less admirable than her courage and constancy in affliction. While attending the holy Sacrifice of the

donner de l'horreur à tous ceux qui luy appartiennent, n'eſt pas moins admirable que ſa generoſité & ſa conſtance dans les afflictions. Aſſiſtant un jour au ſaint Sacrifice de la Meſſe, elle ſentit de l'inquietude, & de la peine en ſon eſprit de ce qu'elle avoit laiſſé ſon fils tout ſeul, dans ſa cabane. Pour ſe mettre hors de peine, elle donne [37] commiſſion à ſa fille, d'aller voir ce qui s'y paſſe. La fille entrant dans la cabane, reconnut d'abord que ſa mere avoit eſté inſpiré de Dieu, trouvant ſon petit frere, & un de ſes camarades de ſon aage, dans une indécence, qui tenoit de l'impureté: elle jette un grand cry, comme ſi le feu euſt eſté à la maiſon, donnant des pieds & des mains ſur ces deux petits criminels, qu'elle chaſſe dans la ruë. La mere accourt au bruit, & ayant ſçeu la choſe, elle fait preparer une bonne poignée de verges, pour en faire juſtice à la ſortie de la Meſſe, à la veüe de tout le monde, ce qu'elle fit, mais ſi rudement, qu'une bonne vieille ſa parente, touchée de compaſſion, arracha l'enfant de ſes mains, & le mena dans l'Egliſe, où elle luy fit demander pardon à Dieu, & le ramena à ſa mere; qui le rebuta, & le renvoya loing de ſoy, luy aſſignant ſa place au coin du foyer, ſur les cendres, avec défence d'en ſortir, & de coucher ailleurs, juſques à ce qu'il euſt expié ſon peché. Je ſurvins la deſſus, j'apperceu cet enfant en vraye poſture de criminel, le viſage [38] abbatu, & la veuë baiſſée; voyez mon pere, me dit cette bonne femme, n'eſt ce pas la un vray Ondechonronnon, c'eſt à dire un habitant de l'Enfers; je l'ay mis en cette priſon, iuſques à ce qu'il ayt fait penitence d'un tel peché, qu'elle me raconta, pour lequel il meriteroit d'eſtre bruſlé êternellement dans l'E[n]fer; à

Mass, one day, she felt uneasy and anxious in her mind at having left her son all alone in her cabin. To relieve her anxiety, she [37] bade her daughter to go and see what was taking place there. As soon as the girl entered the cabin, she perceived that her mother had been Divinely inspired; for she caught her little brother, and one of his comrades of his own age, in an act of indecency bordering on impurity. Giving a loud scream, as if the house had been on fire, she assailed those two little culprits with feet and hands, and drove them into the street. The mother hastened home at the noise, and, being informed of the matter, caused a good handful of rods to be prepared, in order to inflict punishment for the offense at the close of Mass, in sight of all the people. This purpose she executed, but with such rigor that a good old woman, a relative of hers, filled with compassion, snatched the child from her hands, and led him into the Church, where she made him ask God's forgiveness. She then took him back to his mother, who repulsed him, and sent him away from her,—assigning him his place in a corner of the hearth on the ashes, and forbidding him to leave it or to lie down elsewhere until he had expiated his offense. Coming in at this juncture, I saw the child in the veritable attitude of a culprit, his countenance [38] dejected and his eyes lowered. "See, father," said that good woman to me, "is not that a real Ondechonronnon?"—meaning a denizen of Hell. "I have put him in that prison until he shall have expiated a certain offense," relating it to me, "for which he deserves to burn forever in Hell. To how many days' fast do you condemn him, my Father?" "I think," said I, "that he ought to fast two days,

combien de jours de jeuſne le condamnez-vous, mon Pere? je ſuis d'avis luy, dis je, qu'il jeuſne deux jours ſans boire ny manger. C'eſt trop peu repartit la mere, pour un petit miſerable qui devroit ſouffrir une faim & une ſoif éternelle avec les demons. L'enfant écoutoit tout cela, ſans dire mot, ſi humilié, & ſi confus, qu'il me faiſoit compaſſion. Les enfans des Sauvages ont ordinairement l'eſprit beaucoup pluſtoſt ouvert que le commun des enfans François, & celuy-cy entre les autres, quoy qu'il n'ayt que quatre à cinq ans. l'a ſi-vif, qu'il fait quelque-fois des reparties, & des reflexions, qui m'eſtonnent. Au reſte, quoy que j'euſſe dit en ſecret à la mere que ſa fille ne laiſſât pas, comme [39] d'elle-meſme, de luy donner à manger en cachette, neantmoins ſon zele l'emporta tellement, qu'il paſſa plus de 24. heures ſans prendre aucune nourriture, & elle eſtoit bien reſolüe de porter encore plus long le terme de ſa penitence, ſans la foibleſſe notable qui parut en l'enfant; ſa raiſon eſtoit, que quoy qu'il n'euſt pas aſſez de jugement, pour commettre un peché mortel, il avoit neantmoins aſſez d'imagination, & de memoire, pour ſe ſouvenir un jour de cette peine, & d'en concevoir de l'horreur du peché d'impureté. Si bien qu'elle voulut encore abſolument qu'avant qu'on luy donnaît à manger, on me l'amenaît dans la Chapelle, pour luy faire demander pardon à Dieu de ſon peché, ce qu'il fit d'une maniere qui me toucha ſenſiblement.

neither eating nor drinking." "That is not enough," returned the mother, "for a little wretch who ought to suffer perpetual hunger and thirst with the demons." The child heard all this without saying a word, being so humiliated and ashamed that he excited my pity. The children of the Savages commonly experience much more rapid mental development than the average French child; and this one, among the rest, is so bright that he sometimes makes repartees and remarks which surprise me. But to conclude, although I privately informed the mother that her daughter must not fail [39] to give the boy food in secret, as if on her own account, yet her zeal so wrought upon her that he passed more than 24 hours without taking any nourishment whatever; and she was fully resolved to make the term of his penance still longer, had it not been for the marked weakness which became manifest in the child. Her reason was that, although his judgment was not mature enough to admit of his committing a mortal sin, yet he had sufficient imagination and memory to recall this punishment in the future, and to conceive therefrom a horror of the sin of impurity. Therefore she insisted further that, before he received anything to eat, he should be taken to me in the Chapel, that I might make him ask God's forgiveness for his sin,—which he did in a way that moved me deeply.

## CHAPITRE VI.

### DE LA RÉSIDENCE DE S. XAVIER DES PRAIZ.

CETTE Réſidence eſt à ſoixante lieües de Quebec, un peu au deſſus [40] de la Ville de Montreal, qu'elle a au Nord, dont elle n'eſt eſloignée que de la largeur du fleuve ſaint Laurent, c'eſt à dire d'environ une lieüe & demie. Elle eſt ſituée ſur une plaine qui eſt eſlevée comme une petite montagne, à l'entrée d'une vaſte prairie, appellée communément la prairie de la Magdelene, qui eſt arrouſée par divers contours, d'une petite riviere fort agreable, & abondante en toutes ſortes de poiſſons. Une lieüe plus haut eſt la décharge du Sault Saint Louys, d'où ſe forme un beau baſſin de plus d'une lieüe de large, terminé, du coſté du Nort, de l'Iſle ſaint Paul: du coſté du Sud, il fait comme un demy cercle, le long de ladite prair[i]e, dans l'eſtenduë des deux lieües, qui bornent cette habitation en deſcendant vers l'Iſle ſainte Helene. On y compte prés de ſoixante habitans. La terre y eſt des plus fertiles en ce païs, fort propre pour y nourrir quantité de beſtieaux, & pour produire quantité de grains.

Cette réſidence eſt pour ſervir de lieu de repos à nos Miſſionnaires, tant du [41] païs des Iroquois, que des Algonquins Superieurs, dits: Outaoüaks, & pour leur fournir, de là, avec plus de facilité les choſes neceſſaires pour leur ſubſiſtance.

Le grand concours de peuples Sauvages, qui y

## CHAPTER VI.

### CONCERNING THE RESIDENCE OF ST. XAVIER DES PRAIZ.

THIS Residence is sixty leagues from Quebec and a little above [40] the Town of Montreal, which lies to the North of it, and from which it is separated only by the width of the saint Lawrence river,—that is, by about a league and a half. It is situated on an elevated plain resembling a small mountain, at the entrance to a vast prairie, commonly called la prairie de la Magdelene, which is watered by the various windings of a little river of great beauty and abounding in all kinds of fish. A league farther up stream, the Falls of Saint Louys pour their waters down, forming a beautiful basin of more than a league in width, bounded on the North by saint Paul's Island, while toward the South it forms a sort of half-circle along the above-mentioned prairie, extending two leagues, and bounding this settlement as you go down toward the Island of sainte Helene. The number of settlers here is nearly sixty; and the soil is some of the most fertile to be found in this country, being excellently adapted to supply food for many animals, and to produce large quantities of grains.[1]

This residence is designed to serve as a resting-place for our Missionaries,—both those of the [41] Iroquois country and those among the Upper Algonquins, called Outaouaks,—and to furnish them more easily the things needful for their maintenance.

The throng of Savages resorting thither from all

abordent de toutes parts, nous oblige d'y tenir, du moins, deux Miſſionnaires intelligens en toutes ces Langues, afin que les Chreſtiens, & les Catecumenes, que nos Peres ont formez ſur le païs, y trouvent les meſmes ſecours pour le Spirituel, & puiſſent s'entretenir plus aiſément dans l'exercice de leur Foy, & s'approcher des Sacremens. Ce qui ſe pratique avec beaucoup de benediction du Ciel, depuis deux ans, que cette reſidence commence à eſtre un peu en eſtat. Dix-huit ou vingt Familles Chreſtiennes s'y ſont deſia habituées, dans l'eſperance d'y eſtre ſuivies de pluſieurs autres, attirées par la beauté, & les avantages du lieu, & la commodité d'y recevoir les inſtructions neceſſaires pour leur ſalut.

[42] Ce que je puis dire des heureux commencemens de cette petite Egliſe, ſuivant les connoiſſances que j'en ay priſes ſur le lieu, en paſſant, au retour de ma Miſſion des Outaouaks, n'en ayant pas pû encore eſtre informé dans le détail, par ceux qui la gouvernent; eſt, qu'apres avoir veu & conſideré depuis mon arrivée la conduite des Chreſtiens Hurons de Noſtre-Dame de la Foy, je trouve que tout y va dans le meſme eſprit. Les meſmes exercices de devotion s'y pratiquent, matin & ſoir. J'y ay remarqué un reſpect, & une affection admirable pour leurs Paſteurs, & entr'eux une charité, & une union, qui ſurpaſſe tout ce qu'on pourroit s'en imaginer, nommément eſtans tous gens ramaſſez de pais différents, Hurons, Nation neutre, Iroquois, Andaſtogué, peuples de la Nouvelle Suede, &c. & tous, ſortis de diverſes Nations Iroquoiſes, ou comme naturels du païs, ou y ayant demeuré comme priſonniers de guerre.

directions compels us to keep there at least two Missionaries, versed in their different Languages, in order that the Christians and Catechumens formed by our Fathers in their several countries may find at this place the same Spiritual succor, and may be enabled more easily to continue the practice of their Faith and to partake of the Sacraments. This end has been attained, with Heaven's generous blessing, during the two years since the initial establishment of the residence. Eighteen or twenty Christian Families have already settled there, in the hope of being followed by many more,— attracted by the beauty and advantages of the site, and by the facilities for receiving the instruction necessary for their salvation.

[42] Concerning the prosperous beginnings of this little Church, from the inquiries that I made on the spot when I was returning from my Mission among the Outaouaks,— although I have not yet been able to gain information in detail from those who direct it,— I can say that, after seeing and reflecting upon the conduct of the Huron Christians of Nostre-Dame de Foy, since my arrival, I find everything to be going on there in the same spirit. The same devotional exercises are observed, morning and evening. I noticed an admirable respect and affection for their Pastors, and among themselves a charity and union exceeding all power of conception, especially in view of the fact that they are all people gathered from different countries,— Hurons, members of the neutral Nation, Iroquois, people from Andastogué, from New Sweden, etc.,— and all coming from different Iroquois Nations, and either natives of that country, or dwellers there as prisoners of war.

Eſtant convenus enſemble cét Eſté [43] dernier, de prendre cette habitation, il ſe reſolurent de créer deux Chefs, l'un pour la police & la guerre, l'autre pour avoir l'œil à l'exercice du Chriſtianiſme, & de la Religion; ils recommanderent auparavant bien particulierement l'affaire à Dieu, qu'ils jugerent eſtre de la derniere importance; ils entendirent la Meſſe à cette intention; puis s'eſtant aſſemblez, ils choiſirent tous, d'un commun conſentement, les deux, qui en effet ont le plus de merite, ſoit pour la pieté, ſoit pour la prudence, & le ſens commun; auſquels depuis, ils ont obeï en toutes choſes tres-exactement; ſur tout pour obſerver inviolablement une Loy, eſtablie par ceux qui y ont allumé le premier feu, & qui s'eſt touſiours gardée ſoigneuſement juſqu'à preſent, qui eſt de n'y point ſouffrir l'yvrognerie; de ſorte qu'on n'y reçoit aucun Sauvage de nouveau, qu'il ne proteſte ſolemnellement de ne faire jamais aucun excés en matiere de boiſſon enyvrante: & la choſe eſt ſi connue, que de dire, [44] je veux m'aller habituer à Saint Xavier des Praiz, c'eſt tout de meſme que de dire, je ne veux plus jamais m'enyvrer.

*Fin de la premiere Partie.*

Having reached a common agreement this last Summer [43] to settle there, they decided to elect two Chiefs,— one for policy and war, the other to superintend the observance of Christianity and Religion. At the outset, they were most careful to commend the undertaking to God, deeming such a course of the utmost importance. They heard Mass with this intent; then assembling, all chose by common agreement the two men who were really most meritorious,— whether piety or prudence and common-sense be considered. To them they have since yielded scrupulous obedience in all matters, especially in the inviolable observance of a Law established by those who lighted the first fire there, and ever since strictly obeyed, to the effect that no drunkenness shall be allowed. Consequently no new Savage is received there unless he solemnly promises never to indulge in intoxicating liquors to excess; and the matter is so well known that when any one says, [44] " I have made up my mind to go and settle at Saint Xavier des Praiz," it is as if he said, " I have resolved never to get drunk again."

*End of Part first.*

## [45] Seconde Partie.

## Relation des Miſſions aux Iroquois des années 1670. & 1671.

### DES MISSIONS IROQUOISES.

LES Miſſions des cinq Nations Iroquoiſes, aſſez connuës par les Relations précedentes, ont augmenté le nombre des Fidelles, depuis la derniere Relation, de trois cent dix-huit ou vingt ames, dont plus de la moitié ſont dans le Ciel.

## [45] Part Second.

## Relation of the Missions to the Iroquois during the years 1670 and 1671.

### CONCERNING THE IROQUOIS MISSIONS.

THE Missions to the five Iroquois Nations, which have become well known through the preceding Relations, have, since the latest Relation, increased the number of the Faithful by three hundred and eighteen or twenty souls, of whom more than half are in Heaven.

## [46] CHAPITRE PREMIER.

### DE LA MISSION DES MARTYRS À ANNIÉ.

DE quatrevingt quatre baptiſez en la Miſſion des Martyrs à Annié, ſeptante quatre ſont morts, peu de temps aprés le Bapteſme, enfans, pour la pluſpart, au deſſous de ſept ans.

La Providence de Dieu a paru particulierement au Bapteſme de deux femmes enceintes, & de leur fruit: elles avoient eſté priſes en guerre, & amenées dans le païs, avec vingt-cinq autres Captifs, heureuſement pour leur ſalut. L'une n'eſtoit groſſe que de deux mois. Les deux enfans ayant eſté tirez du ventre de leurs meres, qui expiroient dans les feux, & dans les horribles tourmens, que ces barbares leurs faiſoient ſouffrir, ſe trouverent avoir encor aſſez de vie pour eſtre mis au nombre des prédeſtinez. Le P. Jean Pierron, qui a le principal ſoin de cette Miſſion, eut le bon-heur de les baptiſer.

La mere du plus petit donna des marques [47] bien ſenſibles de ſa foy: outre qu'elle avoit beaucoup aidé à l'inſtruction, & au Bapteſme des autres Captifs, qui avoient eſté condamnez à mort, eſtant en un déplorable eſtat, la peau de la teſte enlevée, la face couverte de ſang, bruſlée cruellement par tout le corps, & tellement defigurée, qu'elle n'avoit plus d'apparence humaine, elle alla neantmoins chercher le pere dans la foule de ces barbares, qui en faiſoient leur jouët, ſe preſenta à luy, fit le ſigne de la Croix,

## [46] CHAPTER FIRST.

### OF THE MISSION OF THE MARTYRS AT ANNIÉ.

OF eighty-four baptized at the Mission of the Martyrs at Annié, seventy-four died soon after Baptism,—for the most part, children under seven years.

God's Providence was especially manifest in the Baptism of two women with child, and of their offspring. They had, fortunately for their salvation, been captured in war, and brought to the conquerors' country, with twenty-five other Captives. One of the women was only two months pregnant. The two babes, on being taken from the wombs of their mothers,—who were breathing their last at the stake, amid the horrible torments which those barbarians made them suffer,—were found to have enough life left to be placed among the number of the predestined. Father Jean Pierron, who has chief charge of that Mission, had the happiness to baptize them.

The mother of the younger child gave very [47] marked proofs of her faith. Besides greatly aiding in the instruction and Baptism of the other Captives who had been condemned to death, she, although herself reduced to a deplorable condition,—with the skin torn from her head, her face covered with blood, her whole body cruelly burned, and so disfigured that she no longer looked like a human being,—nevertheless went in quest of the father amid that

& luy dit plusieurs fois, avec des marques sensibles de devotion, & d'une voix distincte, mon Pere, ah mon Pere! je m'en vay au Ciel, je m'en vay au Ciel.

Une Chrestienne de la mesme Eglise, estant sollicitée au peché avec importunité, par un des plus notables du païs, fit, en peu de mots, une réponse, qui arresta cet insolent, & le mit dans la confusion; fçachez malheureux, luy dit-elle, que je suis Chrestienne, & qu'en cette qualité je suis une chose précieuse devant Dieu.

crowd of barbarians who made a laughing-stock of her, presented herself before him, made the sign of the Cross, and said to him several times with evident marks of devotion, and in a clear voice: "My Father, Oh, my Father, I am going to Heaven, I am going to Heaven!"

A Christian woman of the same Church, who was urgently importuned by one of the chief men of the country to commit sin, made a brief rejoinder which checked that impudent man, and covered him with confusion. "Know, O wretched man," said she to him, "that I am a Christian, and that I am, as such, an object precious in God's sight."

## [48] CHAPITRE II.

### DE LA MISSION DE SAINT FRANÇOIS XAVIER À ONNEJOUT.

EN la Miſſion de S. François Xavier à Onnejout il eſt mort un ancien Chreſtien Huron avec des ſignes de predeſtination bien ſenſibles; il ſe nommoit Ioſeph Ondeſſonka, ſa premiere penſée dans ſa derniere maladie, fut de donner ordre aux affaires de ſon ſalut; par une confeſſion generale de toute ſa vie, qu'il fit dans des ſentimens d'un cœur vrayement contrit; & avec toute l'exactitude poſſible. Pour ſoulager ſa memoire, n'obmettre pas un de ſes pechez, & ſuppléer à l'écriture, dont ils n'ont aucun uſage, il avoit diſpoſé ſur ſon lit des grains de bled d'Inde, ſeparez en autant de petits monceaux, qu'il croyoit avoir fait de pechez de differentes eſpeces. Ainſi le P. Jacques Bruyas ſon Paſteur, n'eut pas grande peine à le confeſſer, ny luy [49] à ſatisfaire à l'integrité de ce Sacrement.

Il receut le ſaint Viatique, avec beaucoup de pieté, & de devotion; il prioit le Pere à tout moment de l'advertir des approches de la mort, afin, diſoit-il, que je redouble ma ferveur, & que je faſſe un dernier effort, pour prier, & appaiſer le colere de mon Dieu, que j'ay tant offenſé. La penſée de ſes pechez, & le mauvais uſage qu'il reconnoiſſoit avoir fait de ſes graces, luy donnoit une ſi forte apprehenſion de ſes jugemens, qu'il diſoit ſouvent, les larmes aux yeux, eſt-il poſſible, mon Dieu, que vous me faſſiez miſeri-

## [48] CHAPTER II.

### OF THE MISSION OF SAINT FRANÇOIS XAVIER AT ONNEIOUT.

AT the Mission of St. François Xavier, at Onneiout, an old-time Huron Christian named Joseph Ondessonka died, with very decided evidences of predestination. In his last illness, his first thought was to put in order the matters pertaining to his salvation, by a general confession covering his whole life; and this purpose he executed in a frame of mind betokening a truly contrite heart, and with all possible exactness. To aid his memory in omitting none of his sins, and to supply the want of writing, which they do not practice, he had arranged on his bed some grains of Indian corn, separated into as many little heaps as he believed himself to have committed sins of different sorts. Thus his Pastor, Father Jacques Bruyas, had not much difficulty in confessing him, nor did he [49] in fully meeting the requirements of this Sacrament.

He received the holy Viaticum with great piety and devotion, constantly begging the Father to warn him of death's approach,—"in order," said he, "that I may put forth a final effort to pray, and to appease the wrath of my God, whom I have so grievously offended." The thought of his sins and the ill use he had made of the grace shown to him, filled him with so lively a fear of the final judgment that he often exclaimed with tears in his eyes: "Is it

corde, & que vous me receviez dans voſtre Paradis, apres les deſordres de ma vie? Ah que j'ay bien ſujet de craindre l'Enfer! mais j'eſpere en voſtre infinie bonté, & je ſuis preſt de ſouffrir autant de temps, qu'il vous plaira, les douleurs que je ſens, & meſme de plus cuiſantes, ſi vous l'ordonnez ainſi, pour ſatisfaire à voſtre Divine Juſtice. Une femme infidelle de ſes plus proches parentes, qui l'avoit receu dans ſa cabane, [50] l'avoit ſouvent preſſé de permettre qu'on appellât les Jongleurs, qui paſſent pour les Medecins du païs, & qu'on employât les ſecrets de leur Art, pour eſſayer de le guerir; il s'y eſt toûjours oppoſé fortement. Un jour devant ſa mort, il me pria; dit le Pere, d'aſſembler nos Chreſtiens dans ſa cabane, pour leur dire le dernier adieu, & ſe recommander à leurs prieres. Noſtre Moribond fit le Prédicateur en ce rencontre, il leur recommanda entr'autres, la perſeverance dans la Foy, pour ſe voir tous un jour réunis dans le Ciel. Une bonne Chreſtienne nommée Felicité Gannondadik, des plus conſiderables de cette Egliſe, pour ſa pieté, & ſon courages dans la profeſſion du Chriſtianiſme, prit la parole, & l'exhorta d'une maniere, qui toucha toute l'aſſemblée à ſouffrir patiemment, & pour l'amour de noſtre Seigneur, le mal qu'il enduroit; ſur tout, elle le conjura de s'examiner encor ſerieuſement pour reconnoiſtre, s'il n'avoit rien oublié en ſa confeſſion, mon frere, luy dit-elle, tu ne peus pas ignorer ce que c'eſt que le [51] Sacrement de Penitence, & ſon importance, qu'il y faut ouvrir ſon cœur, ſans feintiſe, & ſans reſerve au Preſtre qui nous tient la place de Jeſus-Chriſt. Au reſte tu paroiſtra bien-toſt devant luy, rien ne luy eſt caché,

possible, my God, for you to show me mercy and receive me into your Paradise after my life of dissolute behavior? Alas, what abundant reason I have to fear Hell! But I hope in your infinite goodness; and am ready to suffer, as long as it shall please you, my present pains,—and even severer ones, if you so decree,—in order to satisfy your Divine Justice." An infidel woman very nearly related to him, who had taken him into her cabin, [50] had often pressed him to permit her to summon the Jugglers, who are regarded as the Physicians of the country, and to employ the secrets of their Art in attempting his cure. To this he always made strenuous opposition. "One day before his death he begged me," says the Father, "to call together our Christians in his cabin, that he might bid them a final adieu, and commend himself to their prayers. Our Dying man played the Preacher on this occasion,—urging upon them, among other things, perseverance in the Faith, to the end that they might all be one day reunited in Heaven. A good Christian woman named Felicité Gannondadik—one of the most influential members of that Church, through her piety and her courage in professing Christianity—took the word, and exhorted him, in a way that touched all the assembly, to endure his present suffering patiently and for the love of our Lord. Especially did she urge him to make another serious self-examination, to discover whether he had not forgotten something in his confession. 'Thou must know, my brother,' said she to him, 'what the [51] Sacrament of Penance is, and its importance; and the necessity of opening one's heart therein unfeignedly and unreservedly to the Priest, who stands to us in the place of Jesus Christ. Besides, thou

tu as encor le Pere auprés de toy, déclare luy tout ce qui pourroit charger ta conſcience, & te rendre criminel devant ce Juge terrible; combas vaillamment contre le demon de l'Enfer, juſqu'au dernier ſoûpir. Courage mon frere, nous allons prier Dieu pour toy, prie-le auſsi pour nous. A l'heure meſme toute la compagnie recita une dixaine du Chapelet; il ne mourut que le lendemain, jour de ſaint Barthelemy, ſur les dix heures du matin, aprés avoir élevé les deux mains au Ciel, diſant, Jeſus titajataĸ garonhiâgué. C'eſt à dire, Jeſus enlevé moy dans le Ciel. Une mort ſi Chreſtienne, n'eſt qu'une ſuite d'une pareille vie.

Le meſme Joſeph demeurant autrefois au Cap de la Magdeleine, eſtant malade d'une enflure à la main, ſi dangereuſe que le Chirurgien jugeoit le [52] mal incurable, à moins qu'on luy coupaſt un doit, & peut-eſtre la main entiere. Le P. Fremin, Superieur, pour lors de cette réſidence, luy en porta la nouvelle, l'encourageant en meſme temps à ſouffrir patiemment cette operation. Ah! repartit ce bon Sauvage, d'un viſage riant, vous ne me connoiſſez pas encor, mon Pere, vous ne ſçavez pas combien j'ay offenſé mon Dieu, ny combien de fois j'ay merite l'Enfer, par mes pechez; comment craindrois-je de me voir couper un doit, ayant merité tant de fois d'eſtre bruſlé pendant toute une éternité! quand on me couperoit tous les doits, les uns aprés les autres; quand on hacheroit mon corps en pieces; je n'endurerois pas la centiéme partie des peines, que ſouffrent les damnez dans l'Enfer, & auxquelles j'aurois dés-ja eſté condamné il y a long-temps, ſi Dieu n'avoit eu pitié de moy: que ie ſuis aiſe, mon Pere, que

wilt soon appear before him; nothing is hidden from him. Thou hast the Father still with thee; declare to him everything that might burden thy conscience, and render thee guilty before that terrible Judge. Fight valiantly, to the last breath, against the demon of Hell. Come, my brother, we are going to pray for thee; pray thou likewise for us.' Forthwith, the whole company recited a decade of the Rosary. He did not die until the morrow, saint Barthelemy's day, toward ten o'clock in the morning, after raising both hands to Heaven with the words, *Jesus, titaiatak garonhiâgué;* that is, ' Jesus, take me up into Heaven.' A death so Christian is but the sequel to such a life."

The same Joseph, when he was living at Cap de la Magdeleine, fell ill with a swelling on the hand, of so dangerous a nature that the Surgeon regarded his [52] case as incurable unless a finger, or perhaps the whole hand, were cut off. Father Fremin, who was then Superior of that residence, carried him word to that effect, and at the same time encouraged him to endure the operation with patience. " Ah," returned this good Savage with a smiling countenance, " you do not know me yet, my Father; you are not aware how deeply I have offended my God, and how many times I have deserved Hell for my sins. Why should I fear to see one of my fingers cut off, when I have so often deserved to be burned throughout all eternity? Even if every one of my fingers should be cut off, one after another, and my whole body hacked to pieces, I would not suffer the hundredth part of the agonies endured by the damned in Hell,—agonies to which I would have been long since condemned, had not God taken pity on me. How glad I am, my Father, that the opportunity is given me of offering

l'occaſion ſe preſente de pouvoir offrir à Dieu cette petite douleur, en ſatisfaction de mes pechez: en meſme temps il preſenta ſa main au Chirurgien, avec un [53] courage intrepide, & ſouffrit ce petit martyre volontaire, avec une conſtance ſi heroïque, qu'il n'en témoigna pas plus de ſentiment, dit le Pere, que ſi on ne luy euſt coupé qu'un de ſes cheveux, repetant ſouvent ces paroles avec devotion, qu'on me mette en pieces, qu'on me bruſle tout vif en cette vie, pourveu que mon Dieu me pardonne dans l'Eternité.

Dieu éprouve ces petites Egliſes d'une maniere admirable, en leur oſtant les principales Colomnes, qui ſembloient en eſtre le ſouſtien. Environ un mois apres la mort de Joſeph, m'eſcrit le Pere, nous fiſmes encor une perte bien ſenſible, en la mort d'une de nos meilleures Chreſtiennes, propre ſœur de feu Ignace Tſaoüenhohoui Capitaine de la Colonie Huronne, mort ſaintement à Quebec. Dieu a exercé, & purifié cette bonne femme, pendant trois mois que dura ſa maladie tres-faſcheuſe; ſa patience dans la perte d'un œil, & dans des douleurs tres cuiſantes d'un flux de ſang, qui l'a emportée, a ravy noſtre petite Egliſe. Jamais elle n'a ceſſé [54] de prier, méſme dans l'agonie, & Dieu luy a conſervé la preſence d'eſprit juſqu'au dernier ſoûpir; ce qui luy donna ſujet de dire pluſieurs fois avec beaucoup de reſſentiment, & de reconnoiſſance, que c'eſtoit l'avantage qu'avoient les Chreſtiens, pardeſſus les infidelles, de conſerver l'uſage de la raiſon, juſqu'au dernier moment de leur vie. Elle eſtoit la plus aſſiduë, & la plus conſtante à la priere, & ne manquoit pas un ſeul iour, à dire ſon Chapellet, quelque occupation qu'elle euſt.

this slight suffering to God, in atonement for my sins.'' So saying, he held out his hand to the Surgeon with [53] intrepid courage, and '' submitted to that little voluntary martyrdom with a firmness so heroic that he betrayed no more feeling over it,'' says the Father, '' than if merely one of his hairs had been cut off,— frequently giving devout utterance to these words: ' Let them cut me to pieces, let them burn me alive in this life, if only my God forgive me in Eternity.' ''

God tries these little Churches in an admirable manner, by depriving them of the principal Pillars which seemed to sustain them. '' About a month after Joseph's death,'' the Father writes me, '' we suffered another very grievous loss by the death of one of our best Christians, own sister to the late Ignace Tsaouenhohoui,— who was Captain of the Huron Colony, and died a holy death at Quebec. God exercised and purified this good woman during the three months' continuance of her very painful illness. Her patience under the loss of an eye, and in the most intense sufferings, caused by a hemorrhage which resulted in her death, delighted our little Church. She never ceased [54] to pray, even in the death-agony, and God suffered her to retain her faculties up to her last breath,— which caused her to say many times, with much feeling and gratitude, that it was an advantage enjoyed by Christians over infidels, to keep the use of their reason up to the last moment of their lives. She was most assiduous and constant in prayer, never failing for a single day to say her Rosary, no matter what her occupation.''

I cannot omit what the same Father adds in his

Je ne puis obmettre ce que le meſme Pere adiouſte, en ſa lettre, en ces termes. Peu de iours apres que Dieu nous eut oſté cette bonne Chrétienne, il nous en donna une autre qui ſembloit devoir ſucceder à ſa pieté & à ſa devotion. Je luy accorday le Bapteſme, apres l'avoir éprouvé long-temps, iuſqu'à ce qu'elle m'euſt donné des marques ſuffiſantes de ſa ſincerité, & de ſa perſeverance; ie baptiſay en meſme temps deux de ſes enfans avec beauco[u]p de conſolation: Mais ma ioye fut bien courte. Elle [55] avoit differé ſon entiere converſion l'eſpace de trois ans, dans la crainte, ordinaire à ces peuples, que le Bapteſme ne luy donnaſt la mort. Neantmoins s'eſtant enfin renduë à l'inſpiration divine, paſſant courageuſement pardeſſus cette apprehenſion, elle embraſſa la Foy.

Trois iours apres avoir receu cette grace, elle tomba malade, & aprés une langueur de cinq ſepmaines, dans la pratique continuelle de patience, & de reſignation à la volonté de Dieu, elle mourut tres contente, & comme je le croy, dans ſon innocence baptiſmale.

letter, in the following words: "A few days after God had taken this good Christian from us, he gave us another, who seemed destined to succeed her in piety and devotion. I granted her Baptism after I had tried her a long time, until she gave me sufficient proofs of her sincerity and perseverance. At the same time, I baptized two of her children, much to my consolation. But my joy was short indeed. She [55] had deferred her full conversion for three years, in the fear common to these people that Baptism might cause her death. Yet yielding at last to the divine inspiration, and courageously overcoming this fear, she embraced the Faith.

"Three days after receiving this grace, she fell ill; and after pining away for five weeks, never failing in patience and resignation to God's will, she died a very happy death, and, as I believe, in her baptismal innocence."

## CHAPITRE III.

### DE LA MISSION DE S. IEAN BAPTISTE, À ONNONTAGUÉ.

LES Lettres venuës de la Miſſion de S. Iean Baptiſte, à Onnontagué, nous aſſeurent que Daniel Garakontié, le plus conſiderable; & le [56] chef de toutes les Nations Iroquoiſes, qui fut baptiſé l'an paſſé icy à Quebec par Monſeigneur l'Eveſque, & eut pour Parain Monſieur de Courcelles noſtre Gouverneur, continuë courageuſement dans l'exercice du Chriſtianiſme.

D'abord qu'il fut de retour en ſon païs, il en fit une haute profeſſion; il déclara publiquement, dans un feſtin ſolemnel, où eſtoient les Principaux de ſa Nation, qu'il eſtoit Chreſtien. Vous ſçavez, leur dit il, mes freres, comme i'ay touſiours porté les intereſts du Public, on ne m'a iamais veu épargner ny ma voix, dans les occaſions, où i'ay deu parler, ny ma vie dans les negociations d'importance, ou dans les dangers, auſquels ie me ſuis cent fois expoſé pour le ſouſtien, & la conſervation de ma patrie. Y-a-t'il une ſeule pauvre Famille, dans le Bourg, ou meſme une ſeule vefve, qui me puiſſe reprocher de n'avoir pas employé mon autorité pour luy procurer les aſsiſtances neceſſaires, ou pour la culture de ſes champs, ou pour ſe remettre, & ſe [57] reſtablir, ayant tout perdu par le feu? Au reſte, ſi i'ay agy iuſques à preſent dans ces emplois par l'inclination

## CHAPTER III.

### OF THE MISSION OF ST. JEAN BAPTISTE AT ONNONTAGUÉ.

THE Letters arriving from the Mission of St. Jean Baptiste at Onnontagué assure us that Daniel Garakontié, the most noted man [56] among all the Iroquois Nations, and their chief, is continuing courageously in the exercise of Christianity; he was baptized last year here at Quebec, by Monseigneur the Bishop, with Monsieur de Courcelles, our Governor, for Godfather.

As soon as he had returned to his country, he made open profession of his faith,—declaring publicly, at a feast attended by the Chief men of his Nation, that he was a Christian. "You know, my brothers," said he to them, "how I have ever supported the Public interests. You have never known me to withhold my utterance on occasions when I ought to have spoken, or to refuse to expose my life in affairs of importance or in danger, which I have faced a hundred times for the support and preservation of my country. Are there any poor Families in the Village, or even any widows, who can reproach me with not having used my authority to procure for them needed assistance,—either for the tilling of their fields or for restoring and [57] reëstablishing themselves after they had lost everything by fire? Moreover, if I have acted hitherto in such matters from natural inclination and a sense of honor, I shall be prompted

naturelle, & par honneur; ie m'y porteray d'oreſnavant, par un motif plus relevé, pour obeïr au ſouverain Maiſtre de noſtre vie, qui m'oblige par un commandement exprés, à tous ces devoirs; ie ne puis pas nier que ie n'aye eſté vicieux; ma conduite, n'a eſté que trop connuë, dans la liberté que i'ay priſe dans le mauvais uſage du mariage; i'en ay rougy devant Dieu, & en ay encore preſentement de la confuſion devant vous, qui me ſerez témoins de la proteſtation que j'ay faite, & que ie renouvelle encore preſentement, de changer de vie, & vous donner auſsi bon exemple à l'advenir, que ie vous ay malédifiez autrefois par mon libertinage. N'attendez plus de moy que ie m'employe, pour appuyer, & favoriſer vos ſonges, ou pour maintenir & autoriſer les couſtumes ſuperſtitieuſes de nos anceſtres. Tout cela m'eſt deffendu, comme eſtant contraire aux Loix de Dieu. C'eſt un abus de croire que ces choſes [58] ſoient le ſouſtient du païs, & de nos vies; elles en ſont pluſtoſt la ruïne, & ne ſervent qu'à avancer noſtre mort; je voy clairement que le demon de l'Enfer nous trompe, & vous en ſerez vous-meſmes perſuadez, quand il aura plû à Dieu vous faire la meſme grace qu'à moy, & vous éclairer.

Ce diſcours écouté de toute l'aſsẽblée avec attention, ce changement ſi notable en une perſonne d'un ſi grand merite parmi ces peuples, eut un tel effet ſur leurs eſprits, dit le P. Pierre Millet dans ſa Lettre du troiſieſme Juillet, que nos brebis égarées retournerent au bercail, & pluſieurs, qui n'écouſtoient pas auparavant la voix du Paſteur, s'approcherent & demanderent inſtamment d'y eſtre admiſes.

Noſtre Neophyte s'eſt déclaré depuis en toutes

henceforth by a loftier motive,— namely, the obedience due to the sovereign Master of our lives, who compels me by an express command to discharge all these duties. I cannot deny that I have been sinful; my conduct, in the license that I have allowed myself in the misuse of the marriage relation, is only too well known. I have blushed for it before God, and am now again covered with confusion before you. But you will bear me witness to the vow which I have taken, and which I now once more renew, to change my manner of life, and to make my example to you in the future as edifying as it has been the opposite in the past, on account of my libertinism. Cease to expect me to lend my support and countenance to your dreams, or to uphold and sanction the superstitious practices of our ancestors. All that is forbidden to me, as contrary to God's Laws. It is an error to suppose that such things [58] are the mainstay of the country and of our lives; they are rather the cause of our ruin, and serve only to hasten our destruction. I see clearly that the demon of Hell is deceiving you; and you will be convinced of it yourselves when it shall please God to show you the same grace that he has shown me, and to enlighten you."

"This speech, attentively heard by the whole assembly, together with such a remarkable change as this in a person of so great repute among those people, produced such an effect on their minds"—says Father Pierre Millet, in his Letter of the third of July—"that our stray sheep returned to the fold, and many who did not before listen to the words of the Pastor approached, and made urgent request for admission.

rencontres, tant en public, qu'en particulier, parlant touſjours avantageuſement, avec zele, du Chriſtianiſme, des ſaints Myſteres de noſtre Foy, & de ſa réſolution d'y perſeverer conſtamment juſqu'à la mort.

Eſtant allé en traitte en la nouvelle Holande, où il eſt fort connu, le Gouverneur [59] du lieu, ayant témoigné, dans une aſſemblée, où eſtoient des plus notables des Iroquois, l'inclination qu'il avoit de les voir tous en paix avec la Nation des Loups, qui les vont tuer juſques auprés de leurs palliſſades; il s'addreſſa particulierement à luy, comme à un homme d'eſprit, & rompu dans les affaires, pour ſçavoir ſes penſées, ſur les moyens, qu'il iugeroit les plus efficaces, pour venir à bout de ce deſſein. Garakontié luy parla franchement; C'eſt bien à vous, luy dit-il, à entreprendre des reconciliations telles que celles-là; vous n'y entendez rien: cette gloire n'appartient qu'à Onnontio, (c'eſt à dire à Monſieur noſtre Gouverneur) quand il tient conſeil avec nous à Quebec, il nous recommande ſur toutes choſes, avant que de parler d'affaires, d'honorer Dieu, de le ſervir, & garder ſes commandemens, il veut que nous reſpections, & écoutions ceux qui nous inſtruiſent, & nous apprennent ce qui eſt de noſtre ſalut: vous autres, vous faites tout le contraire; vous nous détournez du ſervice de Dieu; vous [60] me demandez, pourquoy ie porte ce Crucifix, & ce Chapellet à mon col? vous vous en mocquez, vous dites que cela ne vaut rien, vous blaſmez, & témoignez du mépris, pour la vraye, & ſalutaire doctrine, que nous enſeignent les habillez de noir; quelle benediction, aprés cela, pouvez vous attendre de Dieu, dans vos traittez de paix? puiſque

"Our Neophyte has since then declared himself on all occasions, both in public and in private,—always speaking in zealous defense of Christianity and the holy Mysteries of our Faith, and of his resolve to continue constant therein until his death."

On one occasion, when he had gone to trade in new Holland, where he is very well known, the Governor [59] of the place, having declared, in an assembly attended by some of the chief men among the Iroquois, his desire to see them all at peace with the Nation of the Loups,—who go and slay them under their very palisades,—appealed to him in particular, as to a man of good sense and of experience in affairs, to learn his opinion regarding the most efficacious method of attaining this end. Garakontié replied to him frankly. "Truly," said he, "it becomes you to undertake such reconciliations as that; you know nothing about such matters. That glory belongs only to Onnontio." (He referred to Monsieur our Governor.) "When he holds council with us at Quebec, before opening the matters in hand, he enjoins us above all things to honor and serve God, and to keep his commandments,—desiring us to respect and heed those who instruct us, and who teach us the way to salvation. But you, you do quite the contrary, turning us away from God's service,—[60] asking me why I wear this Crucifix and this Rosary at my neck, making fun of them, and saying they are of no account. You censure and show contempt for the true and salutary doctrine taught us by the black-gowned men. After that, what blessing can you expect from God in your treaties of peace, when you blaspheme against his

vous blaſphemez contre ſes plus Adorables Myſteres, & l'offenſez inceſſamment.

Mais ceux qui connoiſſent le genie de nos Sauvages, admireront encor davantage ſa generoſité en une rencontre, ou tout autre que luy ſe ſeroit trouvé bien embaraſſé.

Ils ont une certaine ceremonie des plus conſiderables parmy leurs coutumes ſuperſtitieuſes, qu'ils pratiquent, du moins une fois l'année, vers le mois de Février; fort ſolemnellement, en faveur de leurs ſonges, par leſquels ils prétendent connoiſtre tous les volontez d'un certain Taronhiaoüagon, ſur leur bonne, ou mauvaiſe fortune; ce genie, diſent-ils, eſt le plus puiſſant [61] de tous les genies, & le Maiſtre de noſtre vie. Cette ceremonie ſe fait, ou pour la gueriſon de quelque perſonne riche, & de conſideration, ou avant leur chaſſe, pour en obtenir un heureux ſuccez; ou eſtant ſur le point de prendre de grands deſſeins pour la guerre. Elle durera quelquefois les quatre & cinq jours, pendant leſquels tout eſt en deſordre, & on ne fait point à manger qu'à la dérobée; chacun a la liberté de courir par les cabanes, habillez d'une façon groteſque; hommes & femmes, propoſant par ſignes ou en chantant, en termes enigmatiques & obſcurs, ce qu'ils ont deſiré en ſongé, que chacun taſche de découvrir, offrant la choſe devinée, pour précieuſe qu'elle puiſſe eſtre, faiſant gloire de paroiſtre liberal en cette occaſion. Le chef du Bourg eſt le premier mobile en toute cette affaire, c'eſt à luy à en déterminer le temps, & les circonſtances; & ce fut une nouvelle occaſion que prit Garakontié de faire connoiſtre à tous ſes gens, qu'il eſtoit vrayement Chreſtien, dans le cœur & non

most Adorable Mysteries and offend him continually?"

But those who are acquainted with the characters of our Savages will admire still more his courage, on an occasion that would have proved highly embarrassing to any one but him.

They have a certain ceremony — one of the most important of their superstitious observances — which they hold at least once a year, toward the month of February, with great solemnity, in honor of their dreams, through which they claim to know all the decrees of a certain Taronhiaouagon respecting their good or evil fortune. This spirit, they declare, is the mightiest [61] of all spirits, and the Master of our lives. The ceremony is held either for the cure of some person of wealth and station; or before their hunting expedition, to obtain good success therein; or when they are about to adopt some important war plans. It will sometimes last four or five days, during which all is disorder, and no one does more than snatch a hasty meal. All are at liberty to run through the cabins in grotesque attire, both men and women, indicating — by signs, or by singing in enigmatical and obscure terms — what they have wished for in their dreams; and this each person tries to divine, offering the thing guessed, however precious it may be, and making a boast of appearing generous on this occasion. The head-man of the Village is the prime mover in this whole affair, and to him it belongs to determine the time and conditions of the ceremony. It offered a fresh opportunity, which Garakontié seized, to make known to all his people that he was truly a Christian at heart, and not, as some people [62] are, in external appearance only.

pas ſeulement, comme quelques [62] autres, dans l'apparence exterieure.

Un jour donc aprés avoir vuidé dans le Conſeil quelques affaires, un des anciens propoſa celle de l'Onnonhoüaroia, c'eſt le nom qu'ils donnent à cette ceremonie ſuperſtitieuſe.

Pour lors Garakontié prenant la parole, mes freres, leur dit-il, vous ſçavez que ie me ſuis aſſez déclaré ſur toutes ces matieres, vous ne pouvez en ignorer mes ſentimens, c'eſt aſſez vous dire, ce que je vous ay fait connoiſtre en toutes occaſions, que je ſuis Chreſtien. La deſſus il ſe leve & ſort de la Cabane, laiſſant toute l'aſſemblée, la teſte baiſſée, dans le ſilence, & l'eſtonnement, ce qui obligea un chacun de ſe retirer chez ſoy ſans rien conclure.

Ce procedé inoüy, juſques alors, ſurprit tout le Bourg, & irrita meſme quelques eſprits mal diſpoſez, mais cette fermeté & fidelité de noſtre Neophyte conſola & réjoüit tous les Chreſtiens, & augmenta de beaucoup le credit de nos Miſſionnaires, & l'eſtime de la doctrine, qu'ils preſchent. On nous a mandé depuis que ſa femme s'eſt [63] convertie, & fait Chreſtienne, & qu'à l'imitation de ce Capitaine, pluſieurs font paroiſtre bien de la conſtance dans leur foy. Une femme Chreſtienne s'étant enyvrée par malheur, & ayant eſté pour ce ſujet interdite de l'Egliſe, un temps aſſez notable, à cause du ſcandale qu'elle avoit donné, receut cette punition avec beaucoup d'humilité, & de ſoûmiſſion, & luy ayant eſté déclaré, aprés une bonne épreuve de ſa conſtance, & de fortes inſtances de ſa part, qu'elle ne rentreroit point dans l'Egliſe qu'à certaines conditions aſſez rudes, nommément pour des Sauvages, elle ſe ſoumit à tout,

One day, accordingly, after the despatch of some business in the Council, one of the elders brought forward the matter of the Onnonhouaroia, as they call this superstitious ceremony.

Thereupon Garakontié took the word and addressed them as follows: "You know, my brothers, that I have sufficiently declared my position on all such matters, and you cannot be ignorant of my sentiments. It suffices to assure you, as I have on all occasions, that I am a Christian." With that he rose and went out of the Cabin, leaving the whole assembly with heads lowered in speechless surprise, so that all were obliged to return to their homes without reaching any conclusion.

This hitherto unheard-of proceeding astonished the whole Village, and even stirred to anger some ill-disposed persons; but such firmness and fidelity on the part of our Neophyte gave consolation and joy to all the Christians, and added greatly to the repute of our Missionaries and to the esteem of the doctrine preached by them. We have since received word that his wife has become [63] converted to Christianity; and that, in imitation of this Captain, many are showing great constancy in their faith. A Christian woman who had unfortunately become intoxicated, and had, for that reason, been forbidden to enter the Church for a considerable time, because of the scandal she had caused, received this punishment very humbly and submissively; and when she was told, after a thorough trial of her constancy, and in response to her very urgent petitions, that she could only reënter the Church on certain conditions of considerable severity, especially for Savages, she submitted to them all without reserve and with much

ſans reſerve, avec beaucoup de courage, s'eſtimant heureuſe de r'entrer, à quelque prix que ce fuſt, en poſſeſſion de tous les droits des enfans de Dieu.

Quoy que ces Egliſes naiſſantes ne ſoient pas encor ſi nombreuſes, neantmoins les Fidelles, qui en ſont les membres ne laiſſent pas d'avoir quelque choſe de la generoſité des Chreſtiens de la primitive Egliſe, vous en trouverez, qui demeurent fermes & inébranlables [64] comme des Rochers contre les inſultes de leur parens infidelles, aimant mieux eſtre dans l'opprobre & le mépris, & demeurer meſme dans l'extreme pauvreté, que de trahir leur Foy, ou de conſentir à quoy que ce ſoit d'indigne d'une ame Chreſtienne; pluſieurs ont la conſcience ſi tendre, qu'ils ne peuvent pas ſouffrir le moindre peché ſans en rechercher au pluſtoſt le remede dans la Confeſſion.

courage,— counting herself happy to be restored, at whatever price, to all the rights of God's children.

Although these infant Churches have not yet a large membership, still the Faithful ones who are members do not fail to show something of the courage of the Christians of the primitive Church. You will find some who remain as firm and immovable [64] as Rocks before the insults of their infidel relatives,— preferring to suffer opprobrium and scorn, and even to continue in extreme poverty, rather than betray their Faith, or consent to the least act unworthy of a Christian soul. Some have consciences so tender that they cannot endure the slightest offense without immediately seeking its expiation in Confession.

## CHAPITRE IV.

### DE LA MISSION DE SAINT IOSEPH, À GOIOGOÜEN.

LA derniere Lettre que nous avons receuë du P. Eſtienne de Carheil nous donne une connoiſſance ſuffiſante de l'Eſtat preſent de cette Miſſion. Il nous en eſcrit en ces termes.

Les nouveaux progrez du Chriſtianiſme, dans l'avancement de la Foy, & du ſalut des ames, eſtant toute la conſolation que voſtre Reverence attend [65] chaque année de nos Miſſions; je ne ſçaurois luy cauſer plus de joye, que de luy apprendre l'accroiſſement de cette Egliſe, par le nombre des ames qu'elle a, ou regeneré dans les eaux du Baptême, ou rendu bien-heureux dans le Ciel par une ſainte mort.

Si le ſalut d'une ame eſt un ſujet plus digne de conſolation que toutes les plus illuſtres conqueſtes de la terre, j'eſpere que ſoixante & deux, à qui j'ay donné la vie de la grace, & trente-cinq qui ſont allez vivre dans la gloire, ſeront bien capables de la conſoler. La plus grande partie de ceux qui ſont morts apres le Baptême étoient des enfans, dont l'âge ne permet pas de douter de leur bon-heur; Les autres étoient adultes, dont la diſpoſition me fait croire qu'ils ont mérité par leur coopération à la grace, ce que ces petits Innocens ont receu par le ſeul effet du Sacrement.

Sans m'arreſter à chacun d'eux en particulier, celle qui m'a paru la mieux diſpoſée, eſt une jeune

## CHAPTER IV.

### OF THE MISSION OF SAINT JOSEPH AT GOIOGOUEN.

THE latest Letter received by us from Father Estienne de Carheil gives us a sufficient acquaintance with the present State of this Mission. He writes us concerning it as follows:

"The fresh progress of Christianity, as shown by the spread of the Faith and the saving of souls, being all the consolation your Reverence expects [65] each year from our Missions, I can afford you no greater joy than by informing you of the growth of this Church, in the number of souls it has either regenerated in the waters of Baptism or rendered happy in Heaven by a holy death.

"If the saving of a soul is a more worthy cause for consolation than all the most illustrious earthly conquests, I hope that the sixty-two upon whom I have conferred the life of grace, and the thirty-five who have gone to live in glory, will be abundant cause for your solace. Most of those who died after Baptism were children, whose age admits of no doubt as to their blessed state. The others were adults whose condition makes me believe them to have won, by their coöperation with heaven's grace, what those little Innocents received solely by virtue of the Sacrament.

"Without dwelling on each of them separately, the one who seemed to me best prepared was a young woman of about twenty-five. She was [66] of an

femme âgée d'environ vingt-cinq ans. Elle étoit [66] d'un naturel admirable, d'une douceur qui n'avoit rien de Sauvage, & qui ſentoit plus l'éducation de France, que celle d'un païs Barbare. Avant que d'eſtre Baptiſée, elle venoit aſſez ſouvent à la priere, y amenant avec ſoy une petite fille qu'elle avoit, âgée de quatre à cinq ans. Ce ſoin la diſpoſoit à recevoir plus facilement la grace du Baptême, par l'impreſſion des véritez Chreſtiennes, qui entroient peu à peu dans ſon eſprit. Elle tomba malade, & je la trouvay dans cét état, lors que je viſitois tout le Bourg, elle me pria d'avoir pitié d'elle & de luy donner quelque medecine, qui la pût guérir. Je luy en donnay, en l'inſtruiſant de tous nos Myſteres, principalement de la neceſſité du Baptême. Elle fit paroiſtre qu'elle prenoit plaiſir à m'écouter, pendant que je ne luy parlois que de la ſubſtance, & des effets de ce Sacrement, elle ne trouvoit pas de difficulté à ſe laiſſer verſer un peu d'eau ſur la teſte, pour eſtre bienheureuſe dans le Ciel eternellement, & ſi je ne luy euſſe rien demandé davantage, elle [67] eſtoit toute diſpoſée à recevoir le Baptême. Mais comme j'ajoûtay que la ſimple application de l'eau n'étoit pas ſuffiſante pour nous mériter ce bon-heur eternel, & nous exempter des peines, qui ne devoient jamais avoir de fin, qu'il falloit de plus reconnoître les pechez, qu'on avoit commis, en concevoir de la douleur, & prendre une ferme reſolution de ne les plus commettre: Ce fut alors que ſon cœur, qui avoit auparavant de l'eſperance, ſentit du combat, & de la reſiſtance; elle en tira un profond ſoûpir; & aprés m'avoir jetté une vive œillade, elle ſe détourna, & ſe cacha le viſage, pour m'obliger à ne luy en dire pas plus qu'elle ne vouloit.

admirable disposition, showing a sweetness wholly foreign to the Savage, and savoring rather of a French education than of one in a Barbarous land. Before her Baptism, she used to attend prayers with some frequency, bringing with her a little girl of hers, four or five years old. This observance, by impressing upon her the truths of Christianity, which entered her breast little by little, prepared her to receive more easily the grace of Baptism. She fell ill, and I found her in that condition when I was visiting all the Village. She besought me to take pity on her, and give her some medicine to cure her. I gave her some, at the same time instructing her in all our Mysteries, and especially in the necessity of Baptism. She showed that she took pleasure in listening to me when I spoke to her only of the essential part and the effects of this Sacrament, finding it easy enough to allow the pouring of a little water on her head, in order to gain eternal happiness in Heaven; and, had I asked from her nothing further, she [67] would have been quite ready to receive Baptism. But, when I added that the mere application of water was insufficient to obtain for us that eternal happiness, and exempt us from the sufferings that were never to end,—that we must also acknowledge the sins that we had committed, be moved with sorrow because of them, and firmly resolve never to commit them again,—then her heart, which had been hopeful before, was filled with conflict and opposition. She heaved a deep sigh, and, giving me a look full of meaning, turned away and hid her face, in order to prevent my saying any more to her on the subject than she chose to hear.

"At the same time, a woman of her cabin came and

Dans ce même moment une femme de ſa cabane étant venuë pour s'oppoſer à l'inſtruction que je ne laiſſois pas de continuer, je fus contraint de me retirer.

Trois jours ſe paſſerent ſans que ma malade vouluſt ſouffrir que je m'approchaſſe d'elle pour l'inſtruire. Cependant ſon mal s'augmentoit, & me cauſoit [68] un empreſſement neceſſaire à ſon ſalut, & qui eut enfin ſon effet. Comme tous ces rebuts ne procédoient que de l'oppoſition de ſa volonté aux lumieres de ſon entendement, les viſites frequentes que je luy rendois, le deſir que je faiſois paroiſtre pour ſon ſalut eternel, avec la neceſſité d'une mort prochaine, amolirent enfin ſon cœur, & changerent toutes ſes averſions en amour.

Un matin l'étant allé voir, pour luy offrir encore quelque remede, avec des témoignages ordinaires de compaſſion, qu'elle reçeut avec quelque petit ſoulagement, qui ne laiſſa pas de luy donner tant de confiance, le peu de temps qui luy reſta à vivre, qu'elle ne s'adreſſoit quaſi plus qu'à moy pour recevoir tous les ſoulagemens, que ſon mal luy faiſoit ſouhaitter. Cette confiance me donna le moyen de luy parler encore du Baptême, je ne trouvay plus de reſiſtance; & ſi ſon cœur avoit eu de la peine à concevoir de la douleur, & de la haine pour des objets, auſquels il s'étoit attaché par inclination, & par [69] habitude, Dieu ne l'avoit permis que pour la diſpoſer à le faire avec plus d'efficace, de ſincerité, & d'aſſeurance de ſon ſalut. En effet quand je vins à luy parler la ſeconde fois, à luy dire qu'il falloit deteſter ſes pechez, que je luy marquois, & à luy demander, ſi elle ne les deteſtoit pas, comme Dieu le vouloit, afin qu'ils

objected to the instruction that I was still continuing, so that I was forced to withdraw.

"Three days passed, and my patient would not suffer me to approach and instruct her. Meanwhile, her illness was increasing, causing me [68] to put forth the urgent efforts requisite for her salvation, and at last with success. As all these rebuffs arose merely from the opposition of her will to the light given by her understanding, my frequent visits to her and my evident desire for her salvation, together with the inevitable approach of death, at length softened her heart, and changed all her aversion into love.

"Upon my visiting her one morning, to offer her some further remedy, with my usual expressions of pity, she received it and experienced some slight alleviation; this caused her to feel so much trust during the short time left her to live, that she thereafter appealed to hardly any one but me for any relief which her suffering made her desire. This trust enabled me to speak to her once more concerning Baptism, and I met with no further resistance. If her heart had found it difficult to conceive sorrow because of, and hatred for, certain objects to which it had become attached through inclination and [69] habit, God had permitted this only that he might prepare her to repent more effectively and sincerely, and with greater assurance of salvation. Indeed, when I approached her the second time to tell her that she must abhor her sins,—which I enumerated to her,—and to ask her whether she did not abhor them, in obedience to God's will, so that they might be washed away by Baptism, then I saw her overcome in a manner quite contrary to her former

fuſſent effacez par le Baptême, je la vis pour lors s'emporter d'une maniere bien contraire à ſon premier emportement, & l'affliction que j'avois reſſenty au refus qu'elle faiſoit de la douleur, fut recompenſée par une joye beaucoup plus grande. Elle attacha & ſon cœur, & ſa langue à ce mot de douleur, elle le prononça, elle le repeta d'elle-même pluſieurs fois, avec une tendreſſe inexplicable, qui me penetra juſqu'au fond de l'ame, & tout ce que j'en puis dire, c'eſt qu'il faudroit l'avoir entenduë pour la concevoir. Apres cela, je ne doutay plus qu'elle ne fût du nombre des predeſtinez. Je la Baptiſay apres une aſſez longue priere que je luy fis faire, y renfermant tous les actes, qui luy pouvoient [70] ſervir de diſpoſition: Lors qu'elle vit que je m'approchois d'elle pour la Baptiſer, elle preſenta la teſte pour recevoir l'eau, & compoſa tout ſon viſage ſi modeſtement, que l'operation de la grace m'y parut viſible. Je ne tarday apres ſon Baptême, qu'autant de temps qu'il en fallut, pour luy donner des aſſeurances du bon-heur eternel, & luy faire répeter quelques prieres: en ſuite de quoy, m'étant retiré, elle rendit ſon ame, quelque temps apres, à celuy qui venoit de la purifier.

emotion; and the grief that I had felt over her refusal to repent was compensated by a much greater joy. She clung to that word, 'repentance,' with both heart and tongue, pronouncing it and repeating it over and over again, of her own accord, with an inexpressible tenderness, which penetrated me through and through,—and of which I can only say that one must have heard its expression, in order to gain any conception of its nature. After that, I no longer doubted that she was of the number of the predestined. I Baptized her after a prayer of considerable length, which I had her repeat, including therein all the acts that could be of [70] service in preparing her. When she saw me approaching to Baptize her, she offered her head for receiving the water, and composed her features with such modesty that the working of grace seemed to me visible in her. I delayed her Baptism only long enough to assure her of eternal happiness and make her repeat some prayers; after which I withdrew, and she surrendered her soul, some time later, to him who had just purified her."

## CHAPITRE V.

### DES MISSIONS DE LA CONCEPTION, DE SAINT MICHEL, & DE SAINT JACQUES À TSONNONTOÜAN.

QUOY que la Nation des Sonnontoüan ſoit la plus groſſiere, la plus barbare, & qui a le moins de commerce avec les François, & en apparence la plus éloignée des diſpoſitions requiſes pour embraſſer la Foy: neantmoins [71] nos Peres, qui ont travaillé en ces Miſſions, depuis deux ans, y ont trouvé des ames choiſies: & le Pere Julien Garnier, qui en a maintenant luy ſeul tout le ſoin, nous demande du ſecours, dans l'eſperance qu'il a, que ces Peuples, qui ſont plus nombreux que tous les autres Iroquois, s'adouciront enfin, & donneront un bel employ au zele des Miſſionnaires, qu'il plaira à Dieu y envoyer. Le peu qu'il nous en mande, eſt bien capable de toucher, & d'y attirer des cœurs remplis du ſaint Eſprit; Il s'y fait des miracles de grace, qui nous font voir que la main de Dieu n'eſt point racourcie: plus de cent dix Baptiſez cette année, en ſont des preuves évidentes, auſſi bien que la ferveur, & le courage de quelques ames d'élite.

Un ancien Chreſtien nommé François Tehoronhiongo, des premiers de l'Egliſe de ſaint Michel, fort conſideré pour ſon éminente vertu, & pour l'autorité qu'il s'eſt acquiſe, ſur ceux de ſa Nation; ayant perdu un amy intime, bon Chreſtien, & tres-vertueux, [72] mort en peu de temps, & preſque ſubitement, à

## CHAPTER V.

### OF THE MISSIONS OF LA CONCEPTION, SAINT MICHEL, AND SAINT JACQUES, IN TSONNONTOUAN.

ALTHOUGH the Nation of the Sonnontouans is the grossest and most barbarous, has the least intercourse with the French, and is apparently the farthest removed from a fit condition for embracing the Faith, yet [71] our Fathers, who have labored in those Missions for two years, have found there some chosen souls; and Father Julien Garnier, who is now in sole charge there, asks us for aid,—in the hope that those Peoples, who exceed in population all the rest of the Iroquois, will finally become softened, and furnish a noble occupation for the zeal of the Missionaries whom it shall please God to send thither. The little he tells us about them is amply sufficient to touch and draw thither hearts filled with the holy Ghost. Miracles of grace have been wrought there, which show us that God's hand has not been shortened; evident proof of this is furnished by the hundred and ten, and more, who have been Baptized this year, as well as by the fervor and courage of certain elect souls.

A Christian of long standing, named François Tehoronhiongo,—one of the first members of saint Michel's Church, and highly esteemed for his eminent virtue and the authority he has acquired over the people of his Nation,—lost an intimate friend, who was a good Christian and very virtuous, [72] and who

ſon inſceu, ſentit en cette occaſion une ſi vive impreſſion de l'importance de bien mourir, & de la neceſſité d'eſtre diſpoſé à tout moment à franchir ce paſſage, duquel dépend l'éternité bien-heureuſe, ou mal-heureuſe, qu'il n'en pouvoit détourner ſa penſée; L'effet qu'eut en luy cette grace fut tel, qu'il prit dés lors la reſolution qu'il a depuis gardée inviolablement, de ſe priver de tous les Feſtins, où il voyoit quelque apparence de ſuperſtition ou de peché; & le temps approchant, où les Sauvages infideles courent par le bourg, pour procurer l'accompliſſement de leurs ſonges, il fit proclamer par un cry public, dans les bourgs de ſaint Michel, & de ſaint Jacques, que perſonne n'eût à s'adreſſer à luy, ny à pas un des ſiens, pour ſatisfaire à ſon ſonge; qu'il n'étoit plus de cette ceremonie, y ayant renoncé dés ſon Baptême; & que comme il ne reconnoiſſoit dans le ſonge aucune divinité, auſſi ne vouloit-il rendre aucun culte, ny aucun hommage à ſes [73] ſonges, ou aux ſonges d'autruy.

Un des anciens du Bourg, pour leſquels ces Peuples ont touſiours beaucoup de reſpect & de complaiſance, s'eſtant adreſſé à luy dans le cours de cette ceremonie publique, & l'ayant menacé, s'il ne luy accordoit ce qu'il avoit ſongé, qu'il luy imputeroit, ſelon la créance de ces Peuples, tout ce qui luy arriveroit de funeſte; cette menace ne l'eſtonna point; il luy répondit hautement qu'eſtant Chreſtien, il ne le craignoit point, il fit la meſme réponce à ceux qui l'importunerent pour le meſme ſujet.

Cette conſtance Chreſtienne luy acquit tant de credit & de reſpect, que lors qu'il ſurvient dans quelque aſſemblée, meſme d'infidelles, qui ne s'en-

met with a sudden death, which was unexpected and almost instantaneous. François was thereby filled with so keen a sense of the importance of dying worthily, and of the necessity of being prepared at any moment to make that passage which is to decide our eternal happiness or misery, that he could think of nothing else. Such was the effect on him of this grace that he thereupon made a resolve — which he has ever since strictly observed — not to attend any Feasts where he saw any signs of superstitious practices or of wrong-doing. Moreover, when the time came at which the infidel Savages run through the village to gain the fulfillment of their dreams, he made proclamation by public crier, in the villages of saint Michel and saint Jacques, that no one was to appeal to him or to any member of his family for the fulfillment of his dream; that he no longer observed that ceremony, having renounced such practices at his Baptism; and that, as he acknowledged no dream-god, so he would render no worship or homage to his own [73] dreams or to the dreams of others.

One of the Village elders,—men toward whom these Peoples always show great respect and obedience,—having turned to him in the course of this public ceremony, threatening, unless he granted him what he had dreamed about, to hold François responsible, according to these Peoples' belief, for all the ill that should befall him, this threat did not disturb him in the least. He answered the other boldly that, being a Christian, he did not fear him; and he made the same reply to all who importuned him in that matter.

This Christian firmness gained him such influence

tretiennent ſouvent que de choſes deshonneſtes, ou au deſavantage de la Foy, & du Chriſtianiſme, on change incontinent de diſcours; pluſieurs s'addreſſent à luy pour eſtre inſtruits de nos ſaints Myſteres, qu'il poſſede parfaitement, & pour apprendre les prieres.

La Providence Divine ſe ſert le plus [74] ſouvent de l'affliction pour les diſpoſer à écouter ſa ſainte parole; l'humiliation, & la miſere les rend plus dociles. Le meſme Pere nous mande que jamais il n'a eu d'audience plus favorable qu'aprés l'incendie du Bourg de ſaint Michel, qui arriva le printemps dernier, où toutes les cabanes avec la Chapelle, furent reduites en cendre, ſans qu'on pût rien ſauver, ny meubles, ny bleds, ny choſe aucune neceſſaire à la vie; ces pauvres gens n'en parurent point troublez, au contraire ils témoignerent au Pere qu'ils reconnoiſſoient que Dieu les puniſſoit juſtement pour leur infidelité, & la reſiſtence qu'ils avoient apporté juſques alors, au progrez de l'Evangile; ils le prierent inſtamment de ne les point abandonner, ils luy promirent, ſi-toſt qu'ils auroient rebaſty leurs cabanes, & leur paliſſade, pour eſtre en quelque aſſeurance contre leurs ennemis, de dreſſer une Chapelle, beaucoup plus belle, que celle qu'ils avoient auparavant, & de s'y rendre plus aſsidus à la priere, que par le paſſé. Le Pere adjouſte, qu'ils en firent la proteſtation [75] en termes ſi forts, & avec tant de marques de ſincerité, qu'il en eſt demeuré perſuadé, qu'ils tiendront parole. *Fiat, fiat.*

Nous reconnoiſſons encor plus ſenſiblement, dans leurs maladies mortelles, les effets de la grace, & les fruits que produiſent les inſtructions journalieres

and respect that, whenever he joins any group — even of infidels — who, as often occurs, are talking only on indecent themes or in disparagement of the Faith and of Christianity, they immediately change the subject. Many go to him to be instructed in our holy Mysteries, wherein he is thoroughly versed, and to learn to pray.

The Divine Providence usually turns [74] these peoples' misfortunes to account in disposing them to receive the sacred word, humiliation and misery rendering them more docile. The same Father informs us that he never had a more favorable hearing than after the burning of the Village of saint Michel, which occurred last spring, when all the cabins and the Chapel were reduced to ashes, and nothing could be saved — neither furnishings, nor corn, nor any of the necessities of life. Those poor people did not seem disturbed over it, but on the contrary assured the Father that they recognized that they were being justly punished by God for their infidelity, and for the resistance they had hitherto offered to the spread of the Gospel. They besought him earnestly not to forsake them, promising that, as soon as they had rebuilt their cabins and palisade, so as to be somewhat protected against their enemies, they would build a much finer Chapel than their former one, and would attend prayers there more constantly than in the past. The Father adds that they promised this [75] so solemnly, and with such evidences of sincerity, that he is convinced that they will keep their word. *Fiat, fiat.*

We recognize still more clearly in their mortal attacks of illness the workings of grace, and the fruits borne by daily teachings, even in dispositions

dans les eſprits, qui paroiſſent meſme les plus rebelles, & les plus oppoſez à la Foy, j'en rapporteray entr'autres deux, ou trois exemples, qui me paroiſſent avoir des circonſtances plus remarquables;

Un Sonnontoüan, du Bourg de ſaint Jacques, fort aagé, & de conſideration, eſtant tombé malade, le Pere l'alla viſiter, & luy offrit de ſa part toute ſorte d'aſſiſtance, tant pour le ſoulager dans ſa maladie, que pour le ſalut de ſon ame; il refuſa l'un & l'autre aſſez bruſquement: ce qui obligea le Pere de ſe retirer, aprés quelques inſtances civiles, pour ne point le rebuter d'abord. Pluſieurs jours ſe paſſent dans cette mauvaiſe humeur, pendant leſquels il ne peut faire autre choſe que [76] de s'employer auprés de Dieu, pour ce miſerable, qui ſelon les apparences humaines, eſtoit pour mourir ſans Baptême, & dans l'infidelité, la porte de ſa cabane luy eſtant fermée, & ne pouvant plus avoir d'accez auprés de luy; cependant le Pere eſtoit bien averty, qu'il baiſſoit à veuë d'œil, & ce luy fut une peine d'eſprit, incroyable; il n'y a que ceux qui l'ont experimentée, qui la puiſſent concevoir, de voir une ame infortunée, qu'on eſt venu chercher au travers de tant de Mers, tout proche de l'Enfer, ſans la pouvoir ſecourir, ny l'aider à ſortir de ce danger; mais la bonté de Dieu, qui ſe montre autant favorable à un pauvre Sauvage, qu'au plus grand Monarque de la terre, luy tendit la main d'une maniere ineſperée. Comme ces Peuples ſe conduiſent par leurs ſonges, il permit que dans un aſſoupiſſement il vid le Pere qui luy preſentoit une medecine fort avantageuſe pour ſa ſanté. Ce fut aſſez pour l'obliger, à l'envoyer chercher inceſſamment, & le conjurer de ſa part de le venir viſiter au pluſtoſt.

apparently the most rebellious and the most strongly opposed to the Faith. I will relate two or three examples of this, which seem to me attended by most remarkable circumstances.

A Sonnontouan of the Village of saint Jacques, of great age and high station, having fallen ill, the Father went to see him, and offered him every assistance in his power,— both for relief in his illness, and for the salvation of his soul. Both offers were refused with considerable brusqueness, so that the Father was forced to withdraw, after some polite pressing of his services, in order not to alienate the man still more. Several days of this ill humor succeeded, during which the Father could do nothing but [76] intercede with God on behalf of this wretched man,— who, in all human probability, was destined to die without Baptism and in infidelity, as his door was closed to the Father, who could not gain further access to him. Meanwhile, the Father was duly informed that he was visibly sinking, which caused him incredible anguish of soul, such as only those who have felt it can conceive,— at seeing an unhappy soul, whom one has come to seek across so many Seas, at the very gates of Hell, without being able to succor it, or help it to escape from such danger. But the goodness of God, who shows himself as well disposed toward a poor Savage as toward the greatest Monarch of the earth, extended a hand to him in an unhoped-for manner. As these Peoples are guided by their dreams, he suffered him to see the Father in his sleep offering him a medicine very beneficial to his health. This was enough to compel him to send for the Father without delay, with a pressing entreaty to visit him at the earliest moment.

On le trouva à S. Michel, [77] où, en attendant le moment de la grace, il eſtoit allé viſiter ſon Egliſe; il quitte tout, à cette nouvelle, pour courir au plus preſſé; le malade parut fort joyeux à ſon arrivée, le fit ſeoir auprés de ſon lit, & luy dit, Ourafera, c'eſt le nom du Pere, en Sauvage, donne-moy, ie te prie au pluſtoſt une medecine: ie l'ay veuë en ſonge, dans tes mains, & elle me guerira: ah mon frere, tres volontiers, luy dit le Pere, je te vay donner une medecine, mais bien autre & bien meilleure que celle que tu as veuë en ſonge, tu n'en as plus de beſoin pour ton corps, qui n'eſt plus en eſtat d'en profiter; une medecine de cette nature ne ſerviroit qu'à avancer le dernier jour de ta vie: Le Grand Maiſtre de noſtre vie, & qui t'aime, me commande de t'en donner une toute celeſte, qui rendra la ſanté & la vie à ton ame, la délivrera de la mort éternelle, luy procurera, au lieu de cette vie miſerable, que nous avons commune avec les animaux, une vie bienheureuſe, & éternelle dans le Ciel, par le moyen du Bapteſme. Tandis que le [78] Pere parloit, le S. Eſprit operoit dans le cœur de ce Sauvage; & à ce mot de Bapteſme, duquel il l'avoit entretenu pluſieurs fois, ſans effet, s'eveillant comme d'un profond ſommeil, il le pria inſtamment de luy remettre en memoire les inſtructions qu'il luy avoit dé-ja données autrefois, pour le diſpoſer à recevoir ce Sacrement, le Pere le fit ſur l'heure meſme, & le malade l'écouta avec beaucoup de joye, & de conſolation. Ayant neantmoins jugé à propos de remettre ſon Bapteſme au lendemain. Dés le point du jour il viſita ſon malade, & le trouva dans une ſainte impatience de ſe voir au nombre des enfans de Dieu, ayant paſſé

They found him at St. Michel [77] where, pending the moment of grace, he had gone to visit his Church. On receiving this word, he dropped everything, and hastened away with all speed. The sick man seemed overjoyed at his coming, made him sit down by his bed, and said to him: "Ourasera," for so the Father is called in the Savage tongue, "give me a medicine without delay, I pray thee; I saw it in thy hands, in a dream, and it will cure me." "Oh, most gladly, my brother," the Father said to him; "I am going to give thee a medicine, but a far different and a much better one than thou sawest in thy dream. No longer dost thou need any medicine for thy body, which cannot now be helped by it. A medicine of that kind would but hasten the coming of thy last day of life. The Great Master of our lives, who loves thee, bids me give thee one which is wholly of heaven; it will restore health and life to thy soul, will deliver it from eternal death, and will procure for it, in place of this wretched life which we have in common with the animals, a blessed and eternal life in Heaven,—by means of Baptism." While the [78] Father was speaking, the Holy Ghost was at work in this Savage's heart; and, at the word "Baptism," on which he had talked with him several times without effect, the patient awoke as if from a deep sleep, and earnestly begged the Father to refresh his memory on the instructions that he had formerly taught him, in order to fit him to receive that Sacrament. The Father complied at once, and the sick man heard him with much joy and consolation. Thinking it best, nevertheless, to defer his Baptism until the next day, he visited his patient at daybreak, and found him in a holy impatience to see himself enrolled with God's

toute la nuit dans des actes de Foy, & de Contrition, & à réciter les prieres qu'on luy avoit enſeignées le jour précedent, & qu'il n'avoit point oubliées, ſelon que le Pere reconnut, le malade les ayant encore repetées tout ſeul en ſa preſence. Il receut donc le ſaint Bapteſme, avec beaucoup de devotion, & ayant paſſé toute la journée, & la nuit à benir Dieu, & à luy demander le Paradis, [79] il mourut le jour ſuivant laiſſant cette impreſſion à ſon Paſteur, qu'il étoit infail[lib]lement du nombre des predeſtinez.

Je finiray ce Chapitre par l'Extraict d'une lettre que j'ay receuë du meſme Miſſionnaire, en ces termes. L'yrognerie cauſée par les boiſſons, que les infidelles apportent des Hollandois, de plus de quatre-vingt lieuës par terre: a eſté plus univerſelle que jamais, s'étant eſtenduë juſques aux femmes: & ces deſordres durent les douze & quinze jours, apres l'arrivée de chaque bande de traitteurs. Pendant tout ce temps, on ne fait ny à manger, ny feu dans les Cabanes, elles ſont abandonnées jour & nuit, tout le reſte du monde s'enfuit, & ſe cache dans les champs, & dans les bois. Parmy tous ces débordemens, la vertu de nos Chreſtiens a paru avec éclat, ils ſe ſont tous maintenus dans leur devoir, & ont montré autant d'averſion de ces débauches, qu'elles ſont éloignées de leur profeſſion. Les yvrognes mêmes ont eu ce reſpect de ne point venir à la Chapelle; [80] nous y avons fait nos aſſemblées à l'ordinaire, les Dimanches, nos Chrêtiens s'y ſont ramaſſez, de leurs refuges, avec grand ſoin, y ont entendu la Meſſe avec autant de repos & de devotion qu'en aucun autre temps de l'année. J'ay eu plus de peine pour les malades, ne ſçachant où les trouver. Je n'ay pas laiſſé d'en

children. He had passed the whole night in acts of Faith and Contrition, and in reciting the prayers which he had learned the day before; these he had not forgotten, as the Father perceived when the sick man repeated them again in his presence, without the help of others. Accordingly, he received holy Baptism very devoutly; and, after passing the whole day and night in blessing God and asking him for Paradise, [79] he died on the day after, leaving with his Pastor the conviction that he was, beyond a doubt, one of the number of the predestined.

I will conclude this Chapter with the Abstract of a letter which I have received from the same Missionary, as follows: "Drunkenness — caused by the liquor which the infidels bring hither from the Dutch, carrying it more than eighty leagues by land — has been more general than ever, having spread even to the women; and these debauches continue for twelve or fifteen days after the coming of each band of traders. During all this time, no food is prepared or fire lighted in the Cabins, which remain deserted day and night,— all the rest of the people taking flight, and hiding in the fields and woods. In all these outbreaks, the virtue of our Christians has shone forth with brilliancy: they have all remained steadfast in their duty, and shown as pronounced an aversion for such debauches as the latter are at variance with their profession. Even the intoxicated persons have been so far respectful as not to come to the Chapel; [80] and we have held our meetings there on Sundays as usual,— our Christians assembling from their places of refuge with great punctuality, and hearing Mass as undisturbed and as devoutly as at any other time of the year.

Baptiſer quelques-uns, entr'autres un adulte, qui apres un peu d'exercice, m'a donné bien de la conſolation. Il étoit Catecumene; & aſſez aſſidu aux prieres ordinaires; un jour le trouvant bien mal, je jugeay à propos, de ſon conſentement, de le diſpoſer au Baptême: je l'inſtruiſis pour cét effet, des principaux Myſteres de noſtre Foy, & luy fis faire les actes neceſſaires pour le preparer à ce Sacrement, que je differay neantmoins, pour de bonnes raiſons. Pour lors l'ayant trouvé en delire, & en danger de mort, je ne doutay point de le Baptiſer. Quelque temps apres étant revenu à ſoy, il me fit appeller, & me dit tout en colere, que je l'avois trompé, qu'il s'étoit veu en ſonge [81] dans le Ciel, où les François l'avoient receu avec les huées, qu'ils ont coûtume de faire, à l'arrivée de leurs Captifs de guerre; que lors qu'il s'étoit échapé d'eux, ils avoient dé-ja des tiſons de feu en main pour le brûler. Au reſte, que l'eau que je luy avois verſé ſur la teſte, eſtoit un ſort, & un malefice, qui le feroit mourir, & le détermineroit à être brûlé eternellement en l'autre monde. J'eus recours à Dieu bien particulierement en une rencontre ſi inopinée, & enfin il me fit la grace, apres plus de trois heures de combat, avec douceur neantmoins & amitié, de le convaincre, & de le détromper; il quitta toutes ces imaginations, cauſées par le démon, qui le vouloit perdre; il reprit d'une façon admirable ſes premieres penſées, & les ſentimens d'une ame veritablement convertie: il ne ſouhaitoit que de mourir au plutôt pour ne plus offenſer Dieu, & eſtre bienheureux dans le Ciel; il luy en faiſoit de luy-meſme la demande, à la fin de ſes prieres ordinaires, en ces termes. *Toy qui és au Ciel, aye pitié de moy, tire moy*

In regard to the sick, I have had more difficulty, not knowing where to find them; but I succeeded in Baptizing some, and among them an adult who, after a little training, gave me much consolation. He was a Catechumen and showed considerable punctuality at the usual prayer-services. Finding him very ill one day, I thought best, with his consent, to prepare him for Baptism; and therefore instructed him in the principal Mysteries of our Faith, making him say the acts necessary for his preparation for this Sacrament — which, however, I deferred for good reasons. Then, as I found him delirious and in danger of dying, I did not hesitate to Baptize him. Recovering his reason some time afterward, he had me summoned and told me in great anger that I had deceived him; that in his dreams he had seemed to be [81] in Heaven, where the French had received him with the hooting in which the natives are wont to indulge on the arrival of their Prisoners of war; and that, when he made his escape from them, they already had firebrands in their hands for burning him. Moreover, he said, the water that I had poured on his head was a charm and a malignant spell, which would cause his death and consign him to eternal flames in the other world. At so unexpected a turn, I appealed most earnestly to God, who at last graciously permitted me, after more than three hours of conflict,— which was, however, a strife of gentleness and love,— to undeceive and convince him. Banishing all those imaginings prompted by the evil one, who was bent on his destruction, he resumed, in a way that excited my admiration, his first thoughts, and the sentiments of a soul truly converted. His one wish was to die as soon

[82] *au pluſtoſt d'icy bas, que je ſois bien-heureux auprés de toy.*

Un autre malade m'a encore plus conſolé, le voyant agir dans l'affaire de ſon ſalut, d'une maniere bien extraordinaire pour un Sauvage, & qui témoignoit une grande foy. Pour le gagner à Dieu, outre les inſtructions frequentes que je luy donnois, je ne m'étois point épargné, ny jour ny nuit, pour l'aſſiſter, & luy faire croire que je voulois efficacement ſa gueriſon. Un jour ſentant bien que tous mes remedes étoient ſans effet, & qu'il alloit toûjours de pis en pis, me voyant neantmoins dans un empreſſement extraordinaire pour le ſoulager. Mon frere, me dit-il, ie voy bien que tu m'aime, mais ie te prie de ne plus ſonger à mon corps, ne t'applique plus qu'à ſauver mon ame; c'en eſt fait, je ſuis mort, ie n'en puis douter, & ce qui eſt important c'eſt de bien mourir. Je l'inſtruiſis donc pleinement & le baptiſay; dés lors, bien content, & ne penſant plus qu'au Paradis, il commença à chanter ſa Chanſon, qu'ils appellent de mort, mais bien en autres [83] termes, qu'il ne faiſoit autresfois, dans les dangers, étant infidelle. C'eſt Jesus, diſoit-il, qui eſt le maître de ma vie, il me menera au Ciel: plus iamais de peché, plus de ſonge, le grand Maiſtre qui eſt au Ciel le défend. Ce furent ſes derniers ſentimens, qu'il conſerva iuſqu'à la mort.

Apres tout, il faut avoüer que ces peuples ont de grandes oppoſitions à la Foy, & que la converſion d'un Sauvage eſt un coup du Ciel. La liberté, qu'ils cheriſſent plus que leur vie; l'orgueil, qui leur eſt naturel, auſſi bien que l'inconſtance dans leurs reſolutions; l'impureté dans laquelle ils ont été élevez;

as possible, in order not to offend God again, and to attain happiness in Heaven. After his usual prayers, he voluntarily made a petition to that effect in these words: *Thou who art in Heaven, have pity on me; take me* [82] *as soon as possible from down here, that I may be blessed with thee.*

"Another sick man caused me still greater consolation when I saw him taking action for his salvation in a manner very unusual for a Savage, and indicative of a deep faith. To win him to God I had, besides giving him frequent instruction, spared no effort, day or night, to aid him and to convince him of my sincere desire for his recovery. One day, as he felt that all my remedies were useless, and that he was constantly going from bad to worse, but as he still saw me filled with no common eagerness to relieve his sufferings, 'My brother,' said he to me, 'I see plainly that thou lovest me, but I pray thee think no more about my body; strive only to save my soul. It is all over with me; I am a dead man, I cannot doubt it; and the important thing is to die a good death.' Accordingly, I instructed him fully and baptized him,—whereupon, being entirely satisfied, and thinking thenceforth only of Paradise, he began to sing what they call 'the death-Song,' but in far different [83] words from those he had used formerly in times of danger, when he was an infidel. 'JESUS,' he kept saying, 'is the master of my life; he will take me to Heaven. Never any more sin or dream-worship; the great Master in Heaven forbids them.' Such were his sentiments, which he maintained to the end."

After all, it must be admitted that these peoples are strongly opposed to the Faith, and that a

l'attache qu'ils ont extrême à leurs ſonges, & à leurs coûtumes ſuperſtitieuſes; leurs divertiſſemens, & leur occupation ordinaire dans la chaſſe & la guerre, qui les rendent peu ſedentaires, & les tiennent, la pluſpart du temps, dans la campagne, & dans les bois, outre le Demon de l'yvrognerie qui les poſſede depuis quelques années, ſont ſans doute de grands empeſchemens [84] pour y établir ſolidement la Religion. Neantmoins le zele, la confiance, l'application, la patience, & la longanimité de nos Miſſionnaires, ſurmontent tous ces obſtacles, & nous donnent ſuiet d'eſperer que Dieu augmentera toûjours les benedictions, qu'il luy a plû iuſques à preſent donner à leurs travaux. C'eſt déja un grand avantage qu'ils ſçachent leur Langue, qu'ils ayent trouvé accés dans leurs eſprits, qu'ils ſoient aimez & en eſtime parmy eux, qu'ils ayent liberté entiere de leur preſcher en public, & en particulier la parole de Dieu, & qu'il n'y ait point de famille en tous ces païs, qui ne ſoit ſuffiſamment inſtruite des principaux myſteres de noſtre Foy. Pluſieurs ont la Foy, quoy que, par attache à leurs mauvaiſes habitudes ils ne ſoient pas encore Chreſtiens de profeſſion; ils le font paroiſtre dans leurs maladies, lors que ſouvent d'eux-meſmes ils mandent nos Peres, pour ne point mourir ſans Baptême. Les prieres ſe font reglement en chaque bourg. [85] ſoir & matin, dans la Chapelle où les Catecumenes ont entrée, & les Chrêtiens y reçoivent aux jours de Dimanche les Sacremens; on y fait le Catechiſme, outre les inſtructions qu'on leur donne chaque jour dans les Cabanes; quantité de petits enfans s'envolent au Ciel apres la grace du Baptême, eſtant un des premiers ſoins de nos Miſſionnaires

Savage's conversion is a stroke of Heaven. Liberty, which they cherish more than life; pride, which is natural to them, as well as inconstancy in their resolves; the impurity wherein they have been reared; their extreme attachment to their dreams and superstitious customs; their diversions, and their ordinary pursuits of the chase and of war, which render them far from settled and keep them most of the time in the woods and on the war-path; furthermore, the Demon of intemperance which has possessed them for some years,—these are certainly great hindrances [84] to the permanent establishment of Religion among them. Yet the zeal, trust, application, patience, and long-suffering of our Missionaries are overcoming all these obstacles, and give us reason to hope God will ever increase the blessings which he has hitherto been pleased to bestow upon their labors. It is already a great gain that they know the native Tongue, have found access to the peoples' hearts, are loved and esteemed by them, and have entire liberty to preach God's word to them publicly and privately; while there is not a family in all those countries which is not adequately instructed in the principal mysteries of our Faith. Many have the Faith, although, from attachment to their evil ways, they are not yet professed Christians; this they show in times of sickness, when they often, unsolicited, send for our Fathers, in order not to die without Baptism. Prayers are held regularly in each village [85] morning and evening, in the Chapel, to which the Catechumens have free access, and where the Christians receive the Sacraments on Sunday; and there the Catechism is taught, in addition to the daily instruction given in the Cabins. Many little

d'avoir l'œil à ce que pas un ne meure ſans ce Sacrement. C'eſt ainſi que malgré l'Enfer, ces petites Egliſes ont leur progrés; il n'y en a point qui n'ait des ames choiſies, qui imitent la ferveur & la charité des Chreſtiens des premiers ſiecles, & ſervent, par leurs bons exemples, d'un puiſſant motif à la converſion des autres. En un mot nos Ouvriers Evangeliques ſont ſi éloignez de l'idée de croire qu'il n'y a rien à faire pour la Foy auprés de ces peuples, qu'ils nous crient au ſecours de tous coſtez, & nous demandent du renfort avec toutes les inſtances imaginables, & entr'autres ceux qui travaillent dans les [86] terres les plus remplies de ronces & d'eſpines, & à la culture des peuples les plus barbares & les plus rebelles à l'Evangile.

*Fin de la troiſieſme* [i.e., *ſeconde*] *Partie.*

children take flight to Heaven after the grace of Baptism, one of the first cares of our Missionaries being to watch that not a single one dies without this Sacrament. Thus it is that, in spite of Hell, these little Churches are making progress; and there is not one of them that has not some chosen souls, who imitate the fervor and charity of the first centuries, and, by their good example, furnish a strong impetus to the conversion of the rest. In short, our Gospel Laborers, far from holding that nothing can be done for the Faith with these peoples, call to us from all directions for succor, and ask us for reinforcements with all imaginable urgency. Especially true is this of those who are laboring in the [86] fields most choked with briers and thorns, and in the training of peoples the most barbarous, and the most violently opposed to the Gospel.

*End of Part second.*

## [87] Troiſieſme Partie.

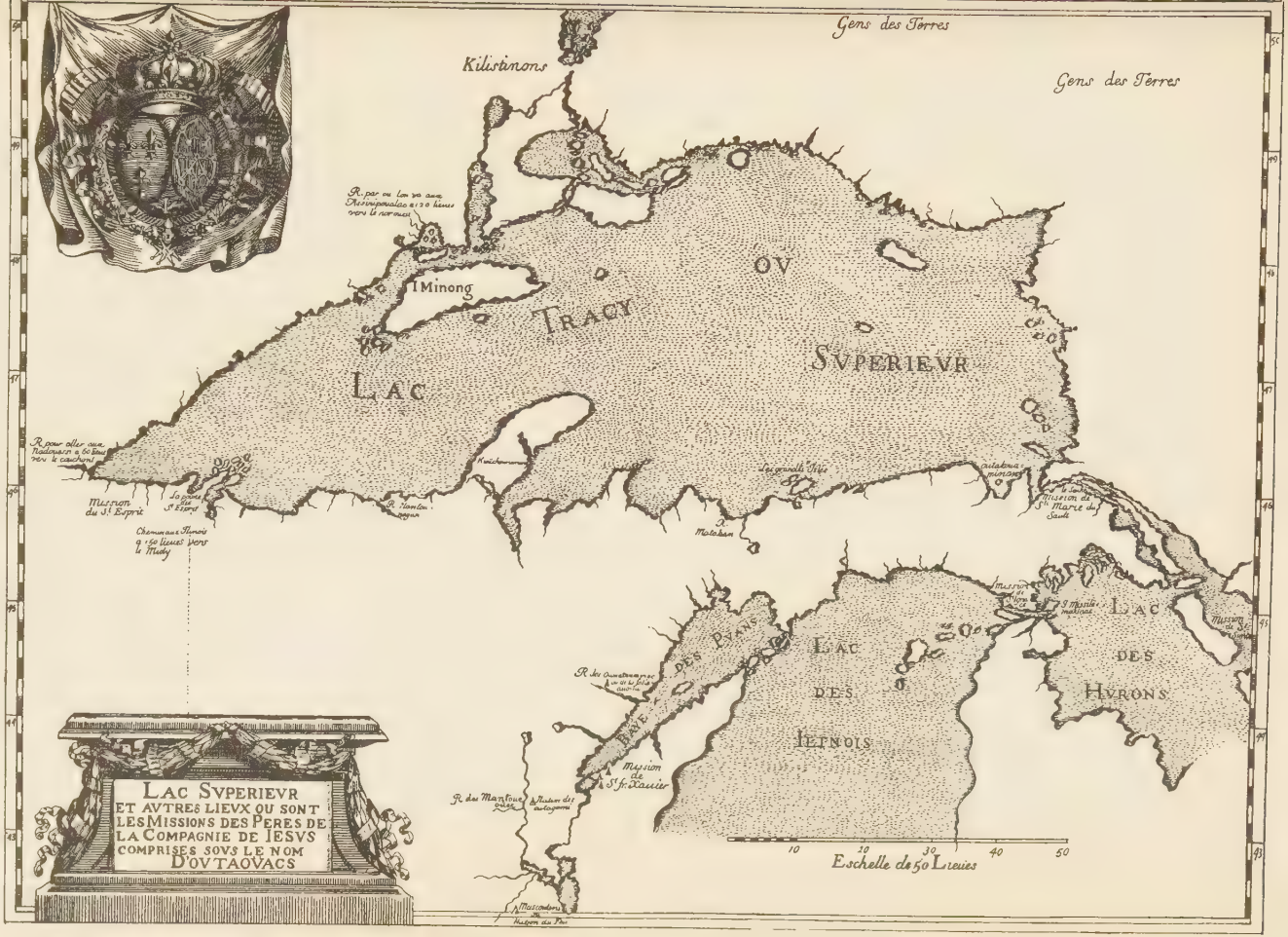
## Relation des Miſſions aux Outaouacs, des années 1670. & 1671.

### ECLAIRCISSEMENT SUR L'IDÉE QU'ON DOIT AVOIR DE TOUTES LES MISSIONS COMPRISES SOUS LE NOM DES OUTAOÜACS.

IL eſt bon de donner une connoiſſance generale de tous ces païs des Outaoüacs, non ſeulement pour diſtinguer les lieux, où la Foy eſt publiée par l'établiſſement des Miſſions; mais [88] auſſi parce que le Roy, en ayant pris tout fraiſchement poſſeſſion, par une ceremonie digne du fils aiſné de l'E[gli]ſe, & d'un Roy Tres-Chreſtien; Il a mis tous ces peuples ſous la protection de la Croix, avant que de les prendre ſous la ſienne, & n'a pas voulu y arborer ſes armes, qu'apres y avoir planté celles de JESUS-CHRIST, ainſi qu'il ſera declaré par le narré qui ſera fait de cette priſe de poſſeſſion.

Par un coup d'œil, qu'on peut jetter ſur la Topographie des lacs, & des terres, ſur leſquelles ſont établis la pluſpart des peuples de ces quartiers, on aura plus de lumiere ſur toutes ces Miſſions, que par de longs diſcours qu'on en pourroit faire.

On peut d'abord ietter les yeux ſur la Miſſion de Sainte Marie du Sault, à trois lieuës au deſſous de




JESUIT MAP OF LAKE SUPERIOR, AND PARTS OF LAKES HURON AND MICHIGAN.

[Facsimile of chart accompanying *Relation* of 1670-71.]

## [87] Part Third.

## Relation of the Missions to the Outouacs during the years 1670 and 1671.

### EXPLANATION OF THE IDEA THAT SHOULD BE HELD REGARDING ALL THE MISSIONS INCLUDED UNDER THE NAME OUTAOUAC.

IT is well to afford a general view of all these Outaouac territories, not only for the purpose of designating the places where the Faith has been proclaimed by the planting of Missions; but [88] also because the King, by very recently taking possession of them with a ceremony worthy of the eldest son of the Church, and of a Most Christian King, put all those tribes under the protection of the Cross before receiving them under his own, being unwilling to unfurl his standard before planting that of JESUS CHRIST,—as will be set forth in the account to be given of that act of taking possession.

By glancing, as one can, at the Map of the lakes, and of the territories on which are settled most of the tribes of these regions, one will gain more light upon all these Missions than by long descriptions that might be given of them.

The reader may first turn his eyes to the Mission of Sainte Marie du Sault, three leagues below the mouth of Lake superior. He will find it situated on

l'emboucheure du Lac ſuperieur; on la verra placée ſur le bord de la riviere, dans laquelle ce grand Lac ſe décharge, par l'endroit qu'on nomme le Sault; lieu bien avantageux pour y faire les fonctions Apoſtoliques, puis qu'il eſt le grand abord [89] de la pluſpart des Sauvages de ces quartiers, & le paſſage preſque ordinaire de tous ceux qui deſcendent aux habitations Françoiſes. Auſſi eſt-ce en cét endroit que s'eſt faite la priſe de poſſeſſion de toutes ces terres au nom de ſa Majeſté, en preſence, & avec le conſentement de quatorze Nations, qui s'y ſont renduës pour cét effet.

Vers l'autre extremité du meſme lac, ſe découvre la Miſſion du Saint Eſprit, qui ſe fait en partie au lieu, qui s'appelle la pointe de Chagaoüamigong, & en partie aux Iſles voiſines, où les Outaoüacs, avec les Hurons de Tionnontaté, ſe retirent ſelon les ſaiſons propres, ou pour la peche, ou pour le bled d'Inde.

Il ſera aiſé de reconnoiſtre les rivieres & les chemins qui conduiſent à diverſes Nations, ou ſedentaires, ou errantes, ſituées aux environs de ce meſme lac, & qui ont quelque dépendance de cette Miſſion du ſaint Eſprit, par le commerce, qui les attire chez nos Sauvages.

Car c'eſt vers le Midy que coule la [90] grande riviere, qu'ils appellent Miſſiſipi, laquelle ne peut avoir ſa décharge que vers la mer de la Floride, à plus de quatre cens lieuës d'icy, & dont il ſera parlé plus amplement cy-apres: au delà de cette grande riviere ſont placez les huit Bourgades des Ilinois, à cent lieuës de la pointe du ſaint Eſprit, & à quarante, ou cinquante lieuës du meſme endroit, tirant au

the banks of the river by which this great Lake discharges its waters, at the place called the Sault, very advantageous in which to perform Apostolic functions, since it is the great resort [89] of most of the Savages of these regions, and lies in the almost universal route of all who go down to the French settlements. It was also on this spot that all these lands were taken possession of in his Majesty's name, in the presence and with the approval of fourteen Nations who had come hither for that purpose.

Toward the other end of the same lake is found the Mission of Saint Esprit, covering both the district known as Chagaouamigong point, and the neighboring Islands. Thither the Outaouacs, with the Hurons of Tionnontaté, repair in the seasons suitable for fishing and for raising Indian corn.

It will be easy to recognize the rivers and routes leading to various Nations, either stationary or nomadic, located in the vicinity of this same lake, who are somewhat dependent on this Mission of saint Esprit in the matter of trade, which draws them to our Savages' abode.

For it is a Southward course that is taken by the [90] great river called by the natives Missisipi, which must empty somewhere in the region of the Florida sea, more than four hundred leagues hence. Fuller mention will be made of it hereafter. Beyond that great river lie the eight Villages of the Ilinois, a hundred leagues from saint Esprit point; while forty or fifty leagues Westward from the latter place is found the Nation of the Nadouessi,— very populous and warlike, and regarded as the Iroquois of these regions, waging war, almost unaided, with all the other tribes hereabout. Still farther away is situated

Couchant, on découvre la Nation des Nadoüeſſi, fort nombreuſe & belliqueuſe, qui paſſent pour les Iroquois de ces contrées, ayant guerre eux ſeuls preſque contre tous les autres peuples d'icy: plus loin ſe rencontre une autre Nation de langue inconnuë, apres laquelle eſt, dit-on, la mer du Couchant: Pouſſant encore vers l'Oüeſt-Noroüeſt, l'on void les peuples, appellés Aſſinipoüalac, qui font une grande village, ou ſelon d'autres, trente petits villages ramaſſez aſſez prés de la mer du Nord, à quinze iournées de la meſme Miſſion du ſaint Eſprit.

Enfin les Kiliſtinons ſont épandus par toutes les Terres du Nord de ce Lac [91] Superieur, ſans avoir ny bled, ny chãps; ny aucune demeure arreſtée, mais errans inceſſamment parmy ces grandes Foreſts, pour y vivre de chaſſe, auſſi bien que quelques autres Nations de ces quartiers là, qu'on appelle pour ce ſujet les gens des Terres, ou de la Mer du Nord.

On pourra auſſi, comme en chemin faiſant, remarquer tous les endroits de ce Lac, où l'on dit que ſe retrouve du cuivre: car quoy que iuſqu'à preſent on n'en ait pas de connoiſſance bien aſſeurée, faute de recherche aſſez exacte, neantmoins les plaques, & les maſſes de ce métail que nous avons veuës peſant chacun cent & deux cens livres, & bien plus; ce gros rocher de cuivre de ſept à huit cent livres, que tous les paſſans voyent vers le fond du Lac; & en outre quantité de morceaux qu'on trouve au bord de l'eau en divers endroits, ſemblent ne nous permettre pas de douter, qu'il n'y ait quelque part des meres mines, qu'on n'a pas encore découvertes.

Aprés avoir parcouru des yeux tout [92] ce Lac Superieur avec les Nations qui l'environnent, on

another Nation, of an unknown tongue, beyond which, it is said, lies the Western sea. Again, proceeding toward the West-Northwest, we find the people called Assinipoualac, constituting one large village,—or, as others say, thirty small villages in a group,—not far from the North sea, two weeks' journey from the above-named Mission of saint Esprit.

Finally, the Kilistinons are dispersed through the whole Region to the North of this Lake [91] Superior,—possessing neither corn, nor fields, nor any fixed abode; but forever wandering through those vast Forests, and seeking a livelihood there by hunting. There are also other Nations in those districts, for that reason called "the peoples of the Interior," or of the North Sea.

The reader will also be enabled—on his journey, so to speak—to note all the places on this Lake where copper is said to be found. For, although at present we have no very definite knowledge on the subject, because no thorough surveys have been made, yet the slabs and huge lumps of this metal which we have seen, each weighing a hundred or two hundred livres, and much more; that great rock of copper, seven or eight hundred livres in weight, seen near the head of the Lake by all who pass; and, furthermore, the numerous pieces found at the water's edge in various places,—all seem to force upon us the conviction that somewhere there are parent mines which have not yet been discovered.[2]

After surveying this entire [92] Lake Superior, together with the Nations surrounding it, let us go down to the Lake of the Hurons, almost in the middle of which we shall see the Mission of saint Simon, established on the Islands which were formerly the

peut deſcendre vers le Lac des Hurons, & y remarquer, preſque au milieu, la Miſsion de ſaint Simon, eſtablie dans les Iſles qui étoient autrefois le vray païs de quelques Nations des Outaoüacs, & qu'ils furent contraints d'abandonner, lors que les Iroquois déſolerent les Hurons: mais depuis que les Armes du Roy, les ont obligés de vivre en paix avec nos Algonquins, une partie des Outaoüacs ſont retournés en leurs païs; & en meſme temps nous avons placé cette Miſſion, à laquelle ont rapport les peuples de Miſſiſſagué, les Amicouës, & autres circonvoiſins, auſquels nous avons publié la Foy, & baptisé quantité, tant de leurs enfans, que des adultes.

Tirant au midy, & à l'autre coſté du Lac, ſont les terres autrefois habitées par diverſes Nations des Hurons, & des Outaoüacs, qui s'eſtoient placez à quelque diſtance les uns des autres, juſqu'à l'Iſle fameuſe de MiſsilimaKinac, aux environs de laquelle, comme du lieu le plus celebre de tous ces quartiers, [93] pour l'abondance du poiſſon, divers Peuples, ont eu autrefois leur demeure, léſquels s'ils voyent la paix bien affermie, prétendent bien y retourner. Et c'eſt pour cela que nous y avons déja jetté quelques fondemens de la Miſſion de S. Ignace, pendant l'Hyver dernier, que nous y avons paſſé.

De là on entre dans le Lac appellé Mitchiganons, à qui les Ilinois ont laiſſé leur nom, depuis que ces Peuples qui ont autrefois habité proche de la mer de l'Oüeſt, en ont eſté chaſſez par leurs ennemis, ils ſe vinrent refugier ſur les rivages de ce Lac. d'où les Iroquois les ayant auſſi depoſſedez, ils ſe ſont enfin retirez à ſept journées au delà de la grande riviere. On verra dans la ſuite; comme une partie de cette

true country of some Nations of the Outaouacs, and which they were forced to leave when the Hurons were ravaged by the Iroquois. But since the King's Arms have compelled the latter to live at peace with our Algonquins, part of the Outaouacs have returned to their country; and we at the same time have planted this Mission, with which are connected the peoples of Mississagué, the Amicouës, and other circumjacent tribes,— to whom we have proclaimed the Faith, baptizing many of their children and adults.

Toward the south, on the other side of the Lake, are the territories formerly occupied by various Nations of the Hurons and Outaouacs, who had stationed themselves at some distance from one another, as far as the famous Island of Missilimakinac.[3] In the neighborhood of this island, as being the spot most noted in all these regions [93] for its abundance of fish, various Peoples used to make their abode, who now fully intend to return thither if they see that peace is firmly established. It is for this reason that we have already begun there to found the Mission of St. Ignace; this was done during the past Winter, which we spent there.

Thence one enters the Lake called Mitchiganons, to which the Ilinois have given their name. After the People who formerly lived near the Western sea were driven away from it by their foes, they sought a refuge on the shores of this Lake; and when the Iroquois expelled them thence also, they finally withdrew to a spot seven days' journey beyond the great river. The reader will see, at the end, how a part of this nation has begun to receive the light of the Faith, which we carried even to their own country.

Finally, between this Lake of the Ilinois and Lake

nation a commencé d'eſtre éclairée des lumieres de la Foy, que nous leur avons portée juſques chez elles.

Enfin entre ce Lac des Ilinois & le Lac Superieur, l'on voit une longue baye appellée des Puans, au fond de laquelle eſt la Miſsion de ſaint François Xavier: à l'entrée de cette baye, [94] on rencontre les Iſles appellées Huronnes, parce que les Hurons aprés la deſolation de leur païs, s'y ſont retirés quelque temps; en une deſquelles particulierement ſe trouve une eſpece d'Emeraudes, ou façon de diamans, les uns blancs les autres verds: plus avant encor du coſté du Nord, on peut voir une aſſez petite riviere, à laquelle on [a] donné le nom du cuivre, à cauſe d'une maſſe de métail peſant plus de deux cent livres, que nous y avons veuë.

Approchant du fond de ladite baye, l'on voit la riviere des Oumaloumines, comme qui diroit de la Nation de la folle avoine, laquelle eſt de la dépendance de la Miſsion de S. François Xavier, auſsi bien que celle des Potéoüatami, des OuſaKi, & autres Peuples, leſquels eſtant chaſſez de leur païs, qui ſont les Terres du Sud proche de MiſſilimaKinac, ſe ſont refugiez dans le fond de cette baye, au delà de laquelle, on peut appercevoir dans les Terres, la Nation du Feu ou dés MathKoutench, avec une de celles des Ilinois ditte Leſoumami [*sc.* les Oumami]; & les Outagami, [95] deſquels il ſera parlé plus particulierement, auſsi bien que de toutes les autres qui ont eſté marquées, la Foy ayant eſté publiée preſque à tous; dont les uns l'ont embraſſée, & font profeſſion publique du Chriſtianiſme, les autres ne ſe ſont pas encore déclarez, quoy que pluſieurs particuliers ayent

Superior is seen a long bay called the bay des Puans, at the head of which is the Mission of saint François Xavier; while at its entrance [94] are encountered the Islands called Huron, because the Hurons took refuge there for some time, after their own country was laid waste. In one of them especially is found a kind of Emerald or diamond, some white and others green. Still farther Northward may be seen a stream of no great size, to which is given the name of copper river, from a lump of metal that we saw there, weighing more than two hundred livres.

Approaching the head of the same bay, we see the river of the Oumaloumines [Menomonees],—or, translated, "the wild-oats Nation,"—which is a dependency of the Mission of St. François Xavier, as are also the Potéouatami, the Ousaki, and other Tribes,—who, driven from their own abode, the Lands toward the South, near Missilimakinac, have sought refuge at the head of this bay. Beyond it, and farther Inland, may be seen the Fire Nation, or the Mathkoutench, with an Ilinois tribe called the Oumami [Miami], and also the Outagami. [95] Of these mention will be made more in detail, as well as of all the other tribes designated, the Faith having been proclaimed to nearly all of them. Some peoples have embraced it, and make public profession of Christianity; while the others have not yet made any declaration, although many individuals have received holy Baptism, and the greater part have been given the necessary instruction therefor.

Finally, the remaining tribes, farther distant toward the South and Southwest, are either beginning to draw near to us,—for already the Ilinois have reached the bay mentioned above,—or else are

receu le ſaint Bapteſme, & la pluſpart les inſtructions neceſſaires pour le recevoir.

Enfin les autres plus éloignez vers le Sud & Suroüeſt, ou bien commencent à s'approcher de nous, car les Ilinois ſont déja arrivez en cette baye, ou bien attendent qu'on puiſſe pouſſer juſques chez eux. C'eſt ce qui ſera déclaré plus en détail, parlant de chaque Miſſion l'une aprés l'autre, où l'on touchera ce qui s'eſt trouvé de plus rare, & de plus curieux à ſçavoir, en ces terres & ces Peuples nouvellement découverts. Mais auparavant voyons comme le Roy en a pris cette année poſſeſſion, & comme il les a ſoumis ſous la domination de Jeſus-Chriſt, avant que de les ſoûmettre à la ſienne.

## [96] PRISE DE POSSESSION AU NOM DU ROY, DE TOUS LES PAÏS COMMUNÉMENT COMPRIS SOUS LE NOM DES OUTAOÜACS.

NOUS ne pretendons pas faire icy un narré de tout ce qui s'eſt paſſé en cette ceremonie, mais ſeulement toucher ce qui regarde le Chriſtianiſme, & le bien de nos Miſſions qui vont eſtre plus floriſſantes que jamais, apres ce qui s'eſt paſſé en cette occaſion à leur avantage.

Monſieur Talon noſtre Intendant ayant à ſon retour de Portugal, & aprés ſon naufrage, reçeu commandement du Roy de repaſſer en ce païs, reçeut au meſme temps les ordres de ſa Majeſté, d'y travailler fortement à l'établiſſement du Chriſtianiſme, en favoriſant nos Miſſions, & à faire reconnoiſtre le nom & la domination de noſtre invincible Monarque, parmy les Nations meſme les plus inconnuës & les plus éloignées; cét ordre appuyé des intentions du Miniſtre,

waiting until we can advance to them. All these matters will be treated more in detail when we take up each Mission in order, touching upon what has been found most rare and curious to be known among those newly-discovered countries and Peoples. But first let us see how the King took possession of them this year, and subjected them to Jesus Christ's dominion before placing them under his own.

## [96] TAKING POSSESSION, IN THE KING'S NAME, OF ALL THE COUNTRIES COMMONLY INCLUDED UNDER THE DESIGNATION OUTAOUAC.

It is not our present purpose to describe this ceremony in detail, but merely to touch on matters relating to Christianity and the welfare of our Missions, which are going to be more flourishing than ever after what occurred to their advantage on this occasion.

When Monsieur Talon, our Intendant, returned from Portugal, and after his shipwreck, he was commanded by the King to return to this country; and at the same time received his Majesty's orders to exert himself strenuously for the establishment of Christianity here, by aiding our Missions, and to cause the name and the sovereígnty of our invincible Monarch to be acknowledged by even the least known and the most remote Nations. These commands, reinforced by the designs of the Minister,—who is ever [95 i.e., 97] equally alert to extend God's glory, and to promote that of his King in every land,—were obeyed as speedily as possible. Monsieur Talon had no sooner landed than he considered means for insuring the success of these plans,—choosing, to that end, sieur de saint Lusson,[4] whom he com-

qui veille [95 i.e., 97] toûjours également à étendre la gloire de Dieu, & à procurer par toute terre celle de ſon Roy, fut executé auſſi-toſt qu'il put l'eſtre; & Monſieur Talon ne fut pas plûtôt débarqué, qu'il penſa aux moyens de le faire reuſſir, & pour ce il choiſit le ſieur de ſaint Luſſon qu'il commit, pour en ſa place & au nom de ſa Majeſté, prendre poſſeſſion des terres qui ſe trouvent entre l'Eſt & l'Oüeſt, depuis Montreal juſqu'à la mer du Sud, autant & ſi avant qu'il ſe pourroit.

Pour ce ſujet, apres avoir hyverné dans le Lac des Hurons, il ſe rendit à ſainte Marie du Sault, au commencement de May de cette année mil ſix cens ſeptante & un. Il fit d'abord convoquer les peuples d'alentour, de plus de cent lieuës à la ronde, leſquels s'y trouverent, par leurs Ambaſſadeurs, au nombre de quatorze Nations; & ayant diſpoſé toutes choſes neceſſaires pour faire que tout reuſſit à l'honneur de la France, il commença le quatriéme de Juin de la meſme année, par l'action la plus ſolemnelle qui ſe ſoit jamais pratiquée [96 i.e., 98] en ces païs.

Car tout le monde étant aſſemblé pour un grand conſeil public, & ayant choiſi une éminence tres-propre à ſon deſſein, & qui domine à la Bourgade des Saulteurs, il y fit planter la Croix, & en ſuite arborer les armes du Roy, avec toute la magnificence dont il ſe put aviſer.

La Croix fut publiquement beniſte avec toutes les ceremonies de l'Egliſe, par le Superieur de ces Miſſions, & puis eſtant levée de terre pour la planter, l'on chanta le *Vexilla*, que bon nombre de François, qui ſe trouverent pour lors en ce lieu, entonnerent avec l'admiration de tous les Sauvages, la joye eſtant

missioned to take possession, in his place and in his Majesty's name, of the territories lying between the East and the West, from Montreal as far as the South sea, covering the utmost extent and range possible.

For this purpose, after wintering on the Lake of the Hurons, Monsieur de saint Lusson repaired to sainte Marie du Sault early in May of this year, sixteen hundred and seventy-one. First, he summoned the surrounding tribes living within a radius of a hundred leagues, and even more; and they responded through their Ambassadors, to the number of fourteen Nations.[5] After making all necessary preparations for the successful issue of the whole undertaking to the honor of France, he began, on June fourth of the same year, with the most solemn ceremony ever observed [96 i.e., 98] in these regions.

For, when all had assembled in a great public council, and a height had been chosen well adapted to his purpose,—overlooking, as it did, the Village of the people of the Sault,—he caused the Cross to be planted there, and then the King's standard to be raised, with all the pomp that he could devise.

The Cross was publicly blessed, with all the ceremonies of the Church, by the Superior of these Missions; and then, when it had been raised from the ground for the purpose of planting it, the *Vexilla* was sung. Many Frenchmen there present at the time joined in this hymn, to the wonder and delight of the assembled Savages; while the whole company was filled with a common joy at sight of this glorious standard of JESUS CHRIST, which seemed to have been raised so high only to rule over the hearts of all these poor peoples.

Then the French Escutcheon, fixed to a Cedar

reciproque dans les eſprits des uns & des autres, à la veuë de ce glorieux étendard de JESUS-CHRIST, qui ſembloit n'eſtre élevé ſi haut, que pour dominer ſur les cœurs de tous ces pauvres peuples.

Enſuite l'Eſcuſſon de France ayant été attaché à un poteau de Cedre, fut auſſi élevé au deſſus de la Croix, pendant qu'on chantoit l'*Exaudiat*, & qu'on [97 i.e., 99] prioit en ce bout du monde pour la perſonne Sacrée de ſa Majeſté: Apres cela Monſieur de ſaint Luſſon gardant toutes les formes ordinaires en pareille rencontre, prit poſſeſſion de ces païs, l'air retentiſſant de cris redoublez de vive le Roy, & de la décharge des fuſils, avec la joye & l'étonnement de tous ces peuples, qui n'avoient jamais rien veu de ſemblable.

Apres qu'on eut donné lieu à ces bruits confus de voix & de fuſils, un grand ſilence s'étant fait par toute l'aſſemblée, le Pere Claude Alloüez commença l'Eloge du Roy pour faire connoître à toutes ces Nations, quel eſtoit celuy, dont ils voyoient les armes, & ſous la domination duquel ils ſe ſoûmettoient en ce jour: & comme il eſt bien verſé en leur langue, & en leurs façons de faire, il ſceut ſi bien s'accommoder à leur portée; qu'il leur donna une idée de la grandeur de noſtre incomparable Monarque, telle qu'ils avoüent qu'ils n'ont point de parole pour enoncer ce qu'ils en penſent.

Voicy une bonne affaire qui ſe preſente [98 i.e., 100] à vous, mes freres, leur dit-il, une grande & importante affaire, qui fait le ſujet de ce conſeil: Jettez les yeux ſur la Croix qui eſt ſi haut élevée au deſſus de vos teſtes, c'eſt où JESUS-CHRIST Fils de Dieu s'étant fait homme pour l'amour des hommes, a voulu eſtre attaché & a voulu mourir, afin de ſatisfaire à ſon

pole, was also erected, above the Cross; while the *Exaudiat* was sung, and [97 i.e., 99] prayer for his Majesty's Sacred person was offered in that far-away corner of the world. After this, Monsieur de saint Lusson, observing all the forms customary on such occasions, took possession of those regions, while the air resounded with repeated shouts of "Long live the King!" and with the discharge of musketry,—to the delight and astonishment of all those peoples, who had never seen anything of the kind.

After this confused uproar of voices and muskets had ceased, perfect silence was imposed upon the whole assemblage; and Father Claude Allouez began to Eulogize the King, in order to make all those Nations understand what sort of a man he was whose standard they beheld, and to whose sovereignty they were that day submitting. Being well versed in their tongue and in their ways, he was so successful in adapting himself to their comprehension as to give them such an opinion of our incomparable Monarch's greatness that they have no words with which to express their thoughts upon the subject.

"Here is an excellent matter brought [98 i.e., 100] to your attention, my brothers," said he to them,—"a great and important matter, which is the cause of this council. Cast your eyes upon the Cross raised so high above your heads: there it was that JESUS CHRIST, the Son of God, making himself man for the love of men, was pleased to be fastened and to die, in atonement to his Eternal Father for our sins. He is the master of our lives, of Heaven, of Earth, and of Hell. Of him I have always spoken to you, and his name and word I have borne into all these

Pere Eternel pour nos pechez: Il eſt le maiſtre de nos vies, du Ciel & de la Terre & des Enfers: c'eſt celuy dont je vous parle toujours, & dont j'ay porté le nom & la parole en toutes ces contrées. Mais regardez en meſme temps cét autre poteau, où ſont attachées les armoiries du grand Capitaine de France, que nous appellons le Roy. Il demeure au delà de la mer, il eſt le Capitaine des plus grands Capitaines, & n'a point ſon pareil au monde; tous les Capitaines que vous avez jamais veus, & dont vous avez entendu parler, ne ſont que des enfans auprés de luy: il eſt comme un grand arbre, & eux ne ſont que comme de petites plantes, qu'on foule aux pieds en marchant. Vous connoiſſez [99 i.e., 101] Onnontio, ce celebre Capitaine de Quebec, vous ſçavez & vous experimentez qu'il eſt la terreur des Iroquois, & ſon nom ſeul les fait trembler, depuis qu'il a défolé leur païs, & qu'il a porté le feu dans leurs Bourgades; Il y a au delà de la mer dix mille Onnontio, comme celuy là, qui ne ſont que les Soldats de ce Grand Capitaine, noſtre Grand Roy dont je parle. Quand il dit le mot, je vay en guerre, tout le monde luy obeït, & ces dix mille Capitaines levent des Compagnies de cent ſoldats chacun, & par mer & par terre; les uns s'embarquent en des navires, au nombre de cent & de deux cents, tels que vous en avez veu à Quebec. Vos Canots ne portent que quatre à cinq hommes, & dix ou douze tout au plus: Nos navires de France en portent quatre ou cinq cens, & meſme juſqu'à mille. Les autres vont en guerre par terre, mais en ſi grand nombre, qu'eſtant rangez en file deux à deux, ils tiendroient plus de place, qu'il n'y a d'icy a Miſſiſſaquenk, quoy que nous y contions plus de vingt

countries. But look likewise at that other post, to which are affixed the armorial bearings of the great Captain of France whom we call King. He lives beyond the sea; he is the Captain of the greatest Captains, and has not his equal in the world. All the Captains you have ever seen, or of whom you have ever heard, are mere children compared with him. He is like a great tree, and they, only like little plants that we tread under foot in walking. You know about [99 i.e., 101] Onnontio, that famous Captain of Quebec. You know and feel that he is the terror of the Iroquois, and that his very name makes them tremble, now that he has laid waste their country and set fire to their Villages. Beyond the sea there are ten thousand Onnontios like him, who are only the Soldiers of that Great Captain, our Great King, of whom I am speaking. When he says, 'I am going to war,' all obey him; and those ten thousand Captains raise Companies of a hundred soldiers each, both on sea and on land. Some embark in ships, one or two hundred in number, like those that you have seen at Quebec. Your Canoes hold only four or five men — or, at the very most, ten or twelve. Our ships in France hold four or five hundred, and even as many as a thousand. Other men make war by land, but in such vast numbers that, if drawn up in a double file, they would extend farther than from here to Mississaquenk, although the distance exceeds twenty leagues. When he [100 i.e., 102] attacks, he is more terrible than the thunder: the earth trembles, the air and the sea are set on fire by the discharge of his Cannon; while he has been seen amid his squadrons, all covered with the blood of his foes, of whom he has slain so many

lieuës: Quand il [100 i.e., 102] attaque il eſt plus redoutable que le tonnerre, la terre tremble, l'air & la mer ſont en feu par la décharge de ſes Canons: on l'a veu au milieu des eſcadrons, tout couvert du ſang de ſes ennemis, dont il a paſſé ſi grand nombre par le fil de l'eſpée, qu'il ne conte pas les chevelures, mais les ruiſſeaux de ſang qu'il fait couler; il emmene ſi grand nombre de priſonniers de guerre, qu'il n'en fait aucun cas, mais les laiſſe aller là où ils veulent, pour monſtrer qu'il ne les craint pas: perſonne n'oſe preſentement luy faire la guerre, tout ceux d'audelà de la mer luy ont demandé la paix avec de grandes ſoûmiſſions. On le va voir de toutes les parties de la terre pour l'écouter, & pour l'admirer. C'eſt luy ſeul qui decide toutes les affaires du monde. Que diray-je de ſes richeſſes, vous vous eſtimez riches quand vous avez dix ou douze ſacs de bled, quelques haches, raſſades, chaudieres, ou autres choſes ſemblables. Il a des villes à luy plus que vous n'eſtes d'hommes dans tous ces païs, à cinq cens lieuës à la ronde, dans [101 i.e., 103] chaque ville il y a des magazins, où l'on trouveroit des haches aſſez pour couper tous vos bois, des chaudieres pour cuire tous vos orignaux, & de la raſſade pour en remplir toutes vos cabanes: ſa maiſon eſt plus longue, qu'il n'y a d'icy au haut du Sault, c'eſt à dire plus de demie lieuë; plus haute que les plus grands de vos arbres, & elle contient plus de familles que la plus grande de vos Bourgades n'en peut comprendre.

Le Pere ajouſta bien d'autres choſes de cette nature, qui furent receuës de ces peuples avec admiration, eſtant tous ſurpris, qu'il y euſt ſur la terre un homme ſi grand, ſi riche, & ſi puiſſant.

with his sword that he does not count their scalps, but the rivers of blood which he sets flowing. So many prisoners of war does he lead away that he makes no account of them, letting them go about whither they will, to show that he does not fear them. No one now dares make war upon him, all nations beyond the sea having most submissively sued for peace. From all parts of the world people go to listen to his words and to admire him, and he alone decides all the affairs of the world. What shall I say of his wealth? You count yourselves rich when you have ten or twelve sacks of corn, some hatchets, glass beads, kettles, or other things of that sort. He has towns of his own, more in number than you have people in all these countries five hundred leagues around; while in [101 i.e., 103] each town there are warehouses containing enough hatchets to cut down all your forests, kettles to cook all your moose, and glass beads to fill all your cabins. His house is longer than from here to the head of the Sault,"— that is, more than half a league,—" and higher than the tallest of your trees; and it contains more families than the largest of your Villages can hold."

The Father added much more of this sort, which was received with wonder by those people, who were all astonished to hear that there was any man on earth so great, rich, and powerful.

Following this speech, Monsieur de Saint Lusson took the word, and stated to them in martial and eloquent language the reasons for which he had summoned them,—and especially that he was sent to take possession of that region, receive them under the protection of the great King whose Panegyric they had just heard; and to form thenceforth but one

Apres ce diſcours Monſieur de Saint Luſſon prit la parole, & leur declara d'une façon guerriere & eloquente, les ſujets pour leſquels il les avoit appellez: ſur tout qu'il eſtoit envoyé pour prendre poſſeſſion de ce païs, les recevoir ſous la protection de ce grand Roy, dont ils venoient d'entendre le Panegirique, & ne faire plus qu'une terre de la leur & de la noſtre. L'on conclut [102 i.e., 104] toute la céremonie par un beau feu de joye, qui fut allumé ſur le ſoir, & où le *Te Deum* fut chanté, pour remercier Dieu, au nom de ces pauvres peuples, de ce qu'ils étoient à preſent les ſujets d'un ſi grand, & ſi puiſſant Monarque.

land of their territories and ours. [102 i.e., 104] The whole ceremony was closed with a fine bonfire, which was lighted toward evening, and around which the *Te Deum* was sung to thank God, on behalf of those poor peoples, that they were now the subjects of so great and powerful a Monarch.

## CHAPITRE I.

### DE LA MISSION DE SAINTE MARIE DU SAULT, & DE QUELQUES MERVEILLES QUE DIEU Y A OPERÉ, EN FAVEUR DE L'ÉTÁBLISSEMENT DE LA FOY.

PAR ce qui a été dit en la derniere Relation, on peut juger des fruits qu'on doit ſe promettre de cette Miſſion, veu les belles eſperances qu'elle donnoit. On n'a pas été trompé dans l'attente qu'on en avoit, & on peut dire que Dieu y a mis la main luy-meſme, pour attirer à ſoy ces peuples, de la meſme façon avec quelque proportion, qu'il a fait travailler ſes Apoſtres, à la converſion [103 i.e., 105] des Payens, par les gueriſons miraculeuſes, qu'il operoit par leur moyen.

Le Pere Gabriel Druilletes, un des plus anciens Miſſionnaires du Canada; où il travaille à la converſion des Sauvages depuis plus de vingt ans, nous eſt heureuſement venu au ſecours. Il n'eut pas plûtôt mis pied à terre icy, qu'une fâcheuſe maladie ſe jetta parmy la pluſpart de nos Sauvages. Neantmoins au lieu d'arreſter le cours de l'Evangile, au contraire elle luy a donné grand credit, par quantité de gueriſons ſurprenantes, qui ont fait tant d'impreſſion ſur les eſprits de ces peuples, que par la grace de noſtre Seigneur, ils ſe ſont hautement declarez pour la foy, que tous les anciens ont publiquement promis d'embraſſer, quand ils ſeront ſuffiſamment inſtruits.

Il ſera bon de coucher icy quelques-unes de ces

## CHAPTER I.

### OF THE MISSION AT SAINTE MARIE DU SAULT, AND SOME WONDERS THAT GOD WROUGHT THERE TO PROMOTE THE ESTABLISHMENT OF THE FAITH.

FROM what was said in the last Relation, the reader can judge what fruits are to be expected from this Mission, in view of the fair hopes that it held out. We have not been disappointed in our expectations concerning it; and God himself may be said to have stretched forth his hand to draw these peoples to him,—in the same way, relatively speaking, that he made his Apostles labor for the conversion [103 i.e., 105] of the Pagans, by the miraculous cures which he wrought through them.

Father Gabriel Druilletes, one of the oldest Missionaries in Canada, where he has been engaged in converting the Savages for more than twenty years, fortunately came to our succor. No sooner had he landed here than a grievous disease broke out among the greater part of our Savages; yet, instead of checking the course of the Gospel, it, on the contrary, brought it into great repute by many wonderful cures. This made such an impression on these peoples' minds that, by the grace of our Lord, they declared themselves openly for the faith; and all the elders have publicly promised to embrace it when they are sufficiently instructed.

It will be well to relate here some of these cures, in order to thank God for them, since he does not

gueriſons, pour en rendre gloire à Dieu, qui ne dédaigne pas d'exercer ſes miſericordes ſur ces pauvres Barbares.

Un des plus conſiderables de la Nation, [104 i.e., 106] que l'on appelle Saulteurs, nommé Apican, étant tourmenté d'une grande inflammation de goſier, jointe à une grande quantité de ſang, qu'il vomiſſoit depuis deux jours, ſans pouvoir ny manger, ny repoſer, tant cette eſquinance le preſſoit, fut invité par le Pere Gabriel à avoir recours à Dieu, ce qu'il n'eut pas plûtôt fait, qu'il ſe trouva tout ſoudainement delivré de ſes maux, & en état de venir en l'Egliſe pour en remercier noſtre Seigneur. C'eſt la priere uniquement, diſoit-il, & ſans aucun remede, qui m'a guery; c'en eſt fait, je prie, ie veux eſtre Chreſtien: Sa femme, deux de ſes enfans, & quelques autres de ſes petits fils, étant frappez du mal courant, n'entrerent tous que deux fois, dans la Chapelle, pour eſtre gueris.

Une bonne vieille âgée de plus de quatre vingts ans, ayant appellé le Pere, luy dit d'abord qu'il fut entré dans ſa Cabane, c'eſt fait de moy, ie ſuis morte; car outre ma vieilleſſe, un grand mal de reins, & une ardeur dont ie brûle en tout le corps me tuent; demain, [105 i.e., 107] ie ne ſeray plus en vie; Le Pere l'inſtruiſit, luy fait prendre confiance en Dieu, & en la Sainte Vierge; & apres luy avoir fait faire le ſigne de la Croix, il la laiſſe, & ne fut pas ſi toſt ſorty qu'elle s'endort, & à ſon réveil elle n'a ny fiévre ny mal de reins, & le matin qu'elle penſoit devoir eſtre portée au tombeau, elle eut aſſez de force pour aller iuſqu'aux Cabanes plus éloignées, y raconter à ſes parens ſa gueriſon ſi ſubite, & les inviter de venir

disdain to show his mercy to these poor Barbarians.

One of the chief men — Apican by name — of the Nation [104 i.e., 106] known as the people of the Sault, being troubled with a severe inflammation of the throat, accompanied by much vomiting of blood,— which he had been throwing up for two days, without being able to eat or sleep, so tormented was he by this cynanche,— was exhorted by Father Gabriel to have recourse to God. No sooner had he done so than he found himself instantaneously freed from his sufferings, and able to come to Church and thank our Lord. "Prayer alone," said he, "without any medicine, has cured me. The thing is done; I pray now, and I am determined to be a Christian." His wife, two of his children, and some of his grandsons also, on being seized with the prevailing disease, visited the Chapel only twice before they were cured.

A good old woman more than eighty years of age, summoning the Father, said to him as soon as he entered her Cabin: "It is all over with me, I am a dead woman; for, besides my old age, I am being killed by a severe pain in my loins, and a burning heat that is consuming my whole body. To-morrow [105 i.e., 107] I shall be no longer living." The Father instructed her, inspired her with trust in God and the Blessed Virgin, and, after causing her to make the sign of the Cross, left her. No sooner had he gone out than she fell asleep, and, on awaking, she had neither fever nor pain in the loins; and in the morning, when she had expected to be borne to her grave, she had strength enough to visit the most distant Cabins, and tell her relatives of her very sudden cure, inviting them to accompany her to the

avec elle en la Chapelle, pour en remercier Dieu. Elle y vint de fait, accompagnée de ſes plus proches, qui avoient obligation auſſi bien qu'elle, à rendre graces à nôtre Seigneur; entr'autres ſa fille, laquelle dés la premiere fois que le Pere l'eût fait prier Dieu, fut delivrée d'une groſſe fiévre, & d'une paraliſie aux deux iambes; ſon gendre, qui avoit été ſouvent delivré de fiévre, & d'autres incommoditez à la porte de l'Egliſe; & ſa petite fille de cinq à ſix ans, qui dés la premiere fois qu'elle fut portée à la Chapelle, fut guerie d'un flux de ſang, dont elle étoit tourmentée depuis long-temps. [106 i.e., 108] Il faiſoit donc beau voir cette bonne vieille avec ſa parenté proſternée contre terre dans l'Egliſe, & levant les mains & les yeux au Ciel, faire cette courte priere: C'eſt vous, ô grand Dieu, qui par la ſeule force de la Foy, avez chaſſé la mort de chez moy, c'eſt une ſignalée obligation que je vous ay; mais mon aage ſi avancé, qui ne me permet pas de jouïr long-temps de cette faveur, fait que mes enfans vous ſont beaucoup plus redevables que moy, puiſque vous les avez reſſuſcitez, pour eſtre long temps poſſeſſeurs du bien que vous leur avez fait.

Une autre femme fut incontinent guerie d'une enflure de jambe, & peu de temps aprés ſe trouvant en danger de mort, eſtant en travail d'enfant, Jeſus, dit-elle, qui m'avez délivrée de mon mal de jambe, & qui avez tant aimé les enfants, ayez pitié de la mere, & de ſon fruit, je meurs, & mon fils avec moy; elle n'en mourut pas, non plus que ſon fils; ſa foy eſtoit trop grande.

Une fille ſouffroit de ſi violens accez [107 i.e., 109] de fiévre, qu'elle en avoit perdu, & l'ouye & la

Chapel to thank God therefor. Thither, in fact, she went attended by her nearest kinsfolk,—who, as well as herself, were under obligations to return thanks to our Lord. Among them were her daughter, who, the very first time the Father made her pray, was cured of a grievous fever and a paralysis of both arms; her son-in-law, who had often been cured, at the Church door, of fever and other ailments; and her granddaughter of five or six, who, the first time she was carried to the Chapel, was cured of a bloody flux from which she had long been suffering. [106 i.e., 108] Now it was a beautiful sight to see that good old woman, with her relatives, prostrate on the Church floor, lifting hands and eyes to Heaven, and offering this short prayer: "You, O great God, by the power of the Faith alone, have driven death from my home, and I am under a remarkable obligation to you; but as my age, so advanced as it is, does not admit of my long reaping the fruits of that favor, my children are much more indebted to you than I, since you have renewed their life and enabled them, for a long time to come, to enjoy the blessing that you have bestowed upon them."

Another woman was immediately cured of a swollen leg; and soon after, being in danger of dying in childbed, "Jesus," she cried, "you who cured me of the disease in my leg, and who did so love children, take pity on a mother and her offspring. I am dying, and my boy with me." She did not die, nor did her boy; her faith was too great.

A girl was suffering such violent attacks [107 i.e., 109] of fever that she had lost hearing and speech in consequence; her mother brought this

parole: la mere porte en l'Egliſe cette ſourde & muette, & la rapporte en ſa cabane pleine de ſanté.

Une autre femme n'eut pas beſoin de venir juſqu'en la Chapelle pour trouver ſa gueriſon de pluſieurs ſortes de maladies qui la preſſoient tout à la fois, elle prie dans ſa cabane, & dés la nuit meſme tous ſes maux ſe diſſipent.

Un enfant ne voyoit plus d'un œil, & auſſi-toſt que le Pere l'eut fait prier Dieu, il en eut l'uſage, auſſi bien que de l'autre.

Le mal le plus commun eſtoit le flux de ſang, qui couroit par tout le Bourg, & dont l'air eſtoit ſi infecté, que tous les chiens meſme en mouroient tout enragez: cependant Dieu conſerva tous ces pauvres Sauvages qui eurent recours à luy par la priere, le dénombrement en ſeroit ennuyeux.

Mais on ne doit pas omettre que ces graces ne ſe ſont pas ſeulement faites à ceux du païs, mais auſſi aux eſtrangers, qui paſſoient par icy.

Vn jeune Kiliſtinon, ayant pris à Montreal [108 i.e., 110] un mal qui enleva l'an paſſé grand nombre de Sauvages, ne faiſoit que languir; s'eſtant rendu icy, de l'autre coſté de la riviere, il ſe trouva ſi bas, la jauniſſe s'eſtant répanduë par tout le corps, qu'il n'avoit pû manger quoy que ce ſoit depuis trois jours, & meſme il reſtoit ſans aucun mouvement comme s'il euſt déja eſté mort; les Jongleurs s'eſtoient employez à ſa gueriſon, avec toutes leurs ſuperſtitions diaboliques, mais inutilement. Le Pere le va viſiter aprés midy, l'inſtruit, le fait prier, avec promeſſe de ſe faire Chreſtien; il ne s'y fut pas pluſtoſt engagé, qu'il ſe ſentit revivre tout d'un coup, & dés le lendemain matin paſſe la riviere, pour en

deaf-mute to the Church, and carried her back to her cabin in perfect health.

Another woman did not need to come to the Chapel to be cured of diseases of several kinds with which she was afflicted at the same time. She prayed in her cabin, and on that very night all her ailments were dispelled.

A child had lost the use of one eye; and, as soon as the Father had made him pray to God, he could see with it as well as with the other.

The most common malady was the bloody flux, which spread through the whole Village, so infecting the atmosphere that even all the dogs were going mad with it, and dying. Meanwhile God preserved all those poor Savages who had recourse to him in prayer; but to enumerate them would be wearisome.

We must not, however, omit to say that these signs of favor were not confined to the people of the country, but were also shown to strangers passing this way.

A young Kilistinon, seized at Montreal with [108 i.e., 110] an ailment which, during the past year, swept off many Savages, was in a very feeble condition. Upon arriving here from the other side of the river, he was so low, jaundice having spread over his whole body, that he had been unable to eat a mouthful for three days; and was even left without power to move, as if he were already dead. The Jugglers had striven to cure him, using all their diabolical superstitious practices, but to no purpose. The Father went to see him in the afternoon, instructed him, and made him pray and promise to become a Christian. No sooner had he thus pledged himself than he suddenly felt new life in his whole

venir faire ſes remerciemens dans la chapelle. Les autres Kiliſtinons ayant appris, comme leur compatriote tout moribond qu'il eſtoit, avoit ſi aiſement eſchapé la mort, & qu'il s'eſtoit de-ja embarqué pour cõtinuer ſon voyage, viennent en foule dans l'Egliſe, & preſſent le Pere pour eſtre inſtruits, & luy preſentent leurs enfans, pour recevoir le Saint Bapteſme: ne pleurez pas, leur [109 i.e., 111] diſoient-ils, quand ces enfans ſe plaignoient en leurs maladies, ne pleurez pas, le Bapteſme vous va guerir.

Un jeune homme aagé de vingt-deux ans, de la nation des Monſounic eſtant arrivé icy en meſme temps, plus mort que vif, & preſt à rendre l'ame, par les accez d'une fiévre ſi violente & d'un froid ſi inexpugnable, qu'il ne ſentoit pas meſme le feu, qu'on luy appliquoit, & qui le bruſloit: les Iongleurs n'avoient rien épargné de leurs chants, & de leurs ceremonies ſuperſtitieuſes, pour le guerir, nonobſtant quoy, il alloit toujours baiſſant, & ſe trouvoit à l'extremité quand le Pere fut le voir. Aprés l'avoir inſtruit, il le laiſſa en bien meilleure diſpoſition. Ses parens, pour achever de le guerir rappellent les meſmes Jongleurs, mais leur ſuperſtition n'eut point d'effet ſinon pour le faire retomber en pire eſtat, qu'il n'eſtoit auparavant. Ce pauvre jeune homme reconnoiſſant la faute qu'il avoit faite d'avoir laiſſé agir autour de ſoy ces malheureux Jongleurs, ne peut pas avoir recours au Pere, parce qu'on l'avoit embarqué; [110 i.e., 112] mais s'addreſſant à Dieu, luy en demanda pardon, & fut auſſi-toſt guery; & enſuite ſon oncle, un des plus fameux Jongleurs du païs, ayant rebrouſſé chemin, & s'y étant rendu, declara hautement, en preſence d'un grand nombre

body, and on the very next day he crossed the river to come and offer his thanksgivings in the chapel. The other Kilistinons, learning how their compatriot, at death's door though he was, had so easily escaped death, and had already embarked to continue his journey, came in crowds to the Church, and pressed the Father for instruction, offering their children for Holy Baptism. "Do not cry," they [109 i.e., 111] said to them when the children moaned in their sickness; "do not cry, Baptism is going to cure you."

A young man of twenty-two years, belonging to the Monsounic nation, arrived here at the same time, more dead than alive, and on the point of expiring, owing to the attacks of a fever so violent, and a chill so difficult to overcome, that he did not feel the fire applied to him, even though it burned him. The Jugglers had employed their songs and superstitious ceremonies without stint to cure him, in spite of which he continued to sink constantly, and was in a critical state when the Father visited him. After instructing him, he left him in a much better condition. His relatives, to complete his cure, recalled the same Jugglers; but their superstitious performances produced no effect except to reduce him to a worse state than before. This poor young man, recognizing the offense that he had committed in letting those wretched Jugglers perform over him, was yet unable to have recourse to the Father, because the latter had taken his departure by boat; [110 i.e., 112] but turning to God, he begged his forgiveness, and was immediately cured. Thereupon his uncle, one of the most noted Jugglers of the country, having retraced his steps and returned to the spot, declared aloud, in the presence of a large body

de Sauvages, que ſon neveu proteſtoit publiquement, qu'il avoit été guery par la priere que le Pere luy avoit enſeigné.

Un autre jeune homme d'une autre Nation, travaillé pendant quatre jours de retention d'urine, n'eut pas ſi toſt prié Dieu, qu'il en fut delivré, & vint en la Chapelle y faire ſes remercimens.

Dieu s'eſt ſervy de ces gueriſons aſſez extraordinaires, & de pluſieurs autres ſemblables, pour toucher les cœurs de nos Sauvages; en ſuite de quoy le onziéme Octobre 1670. tous les anciens les plus conſiderables du païs, s'étans rendus de concert en la Chapelle, firent une declaration publique, en preſence de tout le monde, qu'enfin le Sault eſtoit Chreſtien, & que le Dieu de la Priere étoit le Maiſtre de la vie, puis que l'air étant ſi corrompu, que les [111 i.e., 113] chiens meſme n'en étoient pas réchapez, perſonne toutefois n'en étoit mort, non pas meſme un enfant; au contraire tous lès malades, jeunes & vieux, grands & petits, étoient gueris ſi miraculeuſement dés lors qu'ils commençoient à prier Dieu, & pluſieurs meſme ſans que le Pere s'y fût trouvé preſent.

Apres cette ſolemnelle declaration faite publiquement dans la Chapelle; le plus vieux & le plus conſideré de tout le Bourg y entra, & en preſence de toute l'aſſemblée, raconta ce qui ſuit: J'étois hier au ſoir ſi mal, dit-il, d'une enfleure de genoüil preſte à crever, & des grandes douleurs qui me tenoient par tout le corps, que je crus eſtre au dernier jour de ma vie; me trouvant en cét état, le Pere entra chez moy, & ne m'eut pas plûtôt fait prier, qu'au meſme moment je fus ſi bien guery, que ſans peine je me ſuis

of Savages, that his nephew publicly asserted that he had been cured by prayer, which the Father had taught him.

Another young man of another Nation, who had suffered for four days from a retention of urine, had no sooner prayed to God than he was freed from it; and he came to the Chapel to offer his thanksgivings.

God made use of these very uncommon cures, and of many more like them, to touch our Savages' hearts; in consequence of which, on the eleventh of October, 1670, all the principal elders of the country repaired to the Chapel in a body, and made a public declaration before all the people that at length the Sault was Christian, and that the God of Prayer was the Master of life. For, said they, when the atmosphere was so tainted that even the [111 i.e., 113] dogs did not escape unaffected by it, nevertheless not a person died, not even a child; but, on the contrary, all the sick, young and old, great and small, were most miraculously cured as soon as they began to pray—and many even without the Father's presence.

After this solemn avowal, publicly made in the Chapel, the oldest and most influential man of the whole Village entered, and related the following, in the presence of all the assembly: "Yesterday evening," said he, "I was so ill from a knee that was swollen to the bursting-point, and with grievous pains all over my body, that I thought my last day had come. While I was in this condition, the Father entered my cabin, and had no sooner made me pray than, on the instant, I was so entirely cured that I hastened hither, without the least difficulty,

tranſporté icy, pour vous declarer à tous, cette merveille; mais bien plus, pour vous remercier, ô grand Dieu, car c'eſt vous ſeul qui m'avez guery. J'ay fait autrefois [112 i.e., 114] profeſſion de rendre la ſanté aux malades par mes jongleries, je mentois, quand je la leur promettois, ie les trompois; mais i'eſtois auparavant trompé par le méchant Manitou, qui n'eſt qu'un demon d'Enfer, auquel je renonce, & ne reconnois plus que le grand Dieu, pour le ſeul maiſtre de nos vies, à qui nous devons croire, & obeïr. Ma femme l'a experimenté auſſi bien que moy; mes douleurs, dont ie fus hier au ſoir guery, ſembloient luy avoir été tranſportées; car elle les a ſenty cette nuit, par tout le corps, avec des peines incroyables, ie luy ay appliqué le meſme remede, dont le Pere s'eſt ſervy pour m'en delivrer; pendant toute la nuit, ie n'ay fait que prier pour elle, diſant ſouvent, JESUS, vous m'avez guery, ie mourois, & vous m'avez fait vivre; ma femme n'en peut plus, vous eſtes bon, & vous pouvez autant contre ſon mal, que contre le mien, ie l'aime, & elle vous aimera, elle ſera Chreſtienne: apres mes prieres toutes ſes douleurs ſe ſont évanouïes, au point du iour, comme avoient fait les miennes, hier au [113 i.e., 115] ſoir; & elle paroiſtra bien-toſt icy, pleine de reconnoiſſance, auſſi bien que ſa bru, qui ne pouvant plus marcher que ſur les mains & les genoux, tant elle étoit en mauvais état, s'eſt trouvée guerie, apres une neuvaine de Prieres.

Ce diſcours fut écouté avec applaudiſſement, & avec joye de tous les autres vieillards, & de toute la jeuneſſe, qui rempliſſoient la Chapelle; & l'on repeta par pluſieurs fois, le Sault prie, le Sault eſt Chreſtien:

to relate this wonder to all of you — but, much more, to thank you, O great God; for you alone have restored me. I used to [112 i.e., 114] profess that I could restore the sick to health by my jugglery, but I was lying and deceiving them when I made such a promise. But I was myself deceived of old by the wicked Manitou, who is nothing but a demon of Hell; and him I renounce, acknowledging henceforth only the great God as the sole master of our lives, whom we are to believe and obey. My wife has experienced the truth of this, as well as I. The pains of which I was cured yesterday evening, seemed to be transferred to her; for she felt them last night all over her body, suffering incredible agonies. I applied the same remedy to her case as the Father had employed to deliver me, and all night long I did nothing but pray for her, saying again and again, 'JESUS, you cured me; I was dying, and you made me live. My wife can endure no more. You are good, and have as much power over her ailment as you had over mine. I love her, and she will love you and become a Christian.' After my prayers, all her pains vanished at daybreak, as had mine on the preceding [113 i.e., 115] evening; and she will soon appear here, full of gratitude, together with her daughter-in-law, who, when unable to walk except on her hands and knees — so serious was her case — was cured after a novena of Prayer."

This speech was received with applause and delight by all the other old men, and by all the young people, who filled the Chapel; and they repeated many times, "The Sault prays, the Sault is Christian." It has likewise changed much in appearance. Those who had left their first wives are taking them

auſſi a-t-il bien changé de face; ceux qui avoient quitté leurs premieres femmes, les reprennent; ceux qui en avoient pluſieurs renvoyent les autres, & ne retiennent que la premiere. La Chapelle ſe remplit les Dimanches, des vieillards, des femmes, & des jeunes enfans, qui y entendent & qui y chantent les loüanges de Dieu, & qu'on y diſpoſe au Bapteſme, par des inſtructions publiques & particulieres, qui ſe font de jour & de nuit, dans leurs Cabanes & en noſtre Maiſon.

Depuis que le Pere eſt arrivé icy, en [114 i.e., 116] moins de ſix mois il y a Baptiſé plus de ſix vingts enfans, la pluſpart dans la Chapelle, avec toutes les ceremonies de l'Egliſe.

Tant de benedictions que Dieu verſoit ſur cette Miſſion ne plaiſoient pas beaucoup au Diable, qui ne pouvoit ſouffrir l'honneur qui étoit rendu à Dieu dans cette Chapelle, baſtie depuis un an; Les Bapteſmes de plus de trois cens perſonnes, & les loüanges de Dieu, qui y étoient continuellement chantées & publiées, animerent ſans doute la rage de l'Enfer, contre cette Egliſe naiſſante. Le feu, dont on n'a pû ſçavoir la cauſe, & qu'on ne pût éteindre, s'étant mis dans cette Chapelle, l'hyver dernier, le 27. Janvier 1671. reduiſit tout en cendre, & la maiſon des Miſſionnaires, qui ne peurent ſauver de cét incendie que le ſaint Sacrement; mais ſi Dieu a permis aux demons cette eſpece de vengeance, leur malice ne leur a pas beaucoup profité; car bien-toſt on dreſſa une autre Chapelle, qui ſurpaſſe de beaucoup la premiere, dans laquelle, on a baptiſé en un [115 i.e., 117] ſeul jour, juſqu'à vingt-ſix enfans, comme pour la conſacrer par de ſi Saintes Ceremonies.

back, while those who had several are keeping only the first, and discarding the others. The Chapel is filled on Sundays with old men, women, and young children, who there hear and sing God's praises; and who are prepared for Baptism by public and private instruction, which is given day and night in their Cabins and in our House.

Since the Father's arrival here, he [114 i.e., 116] has, in less than six months, Baptized more than six-score children, most of them in the Chapel, with all the ceremonies of the Church.

The Devil was by no means pleased that this Mission should be so greatly blessed by God, nor could he endure the rendering of such honor to God in this Chapel, which was built a year ago. The Baptism of more than three hundred persons, and the continual singing and proclaiming of God's praises there, doubtless stirred the wrath of Hell against this infant Church. A fire, the cause of which could not be discovered, broke out in the Chapel last winter,— on the 27th of January, 1671,— and reduced it entirely to ashes, as well as the house of the Missionaries, who were able to save from this conflagration nothing but the blessed Sacrament. But if God allowed the demons this sort of vengeance, their malice did not greatly profit them; for soon another Chapel was erected, much superior to the former one; and in it there were baptized in a [115 i.e., 117] single day as many as twenty-six children, as if to consecrate it by such Holy Ceremonies.

## CHAPITRE II.

### DE LA MISSION DE SAINT SIMON DANS LE LAC DES HURONS.

LA guerre & la paix donnent naiſſance à cette Miſſion; la guerre des peuples nommez Nadoüeſſi, qui chaſſent les Outaoüacs de la pointe du Saint Eſprit où ils demeuroient: & la paix des Iroquois, qui leur permet de retourner en leur païs; C'eſt dans l'Iſle appellée Ekaentouton, placée au milieu du Lac des Hurons, qu'une partie des Outaoüacs, qui ſe détacherent l'été dernier des autres, ſe ſont retirez comme en leur ancien païs.

Le plus conſiderable de cette nouvelle Colonie, nous demanda en meſme temps un de nos Peres, pour planter la Foy en ce nouvel établiſſement.

[116 i.e., 118] Le Pere Louys André, monté cette année en ces quartiers, y fut deſtiné, & y a fait pluſieurs Miſſions volantes, avec un fruit égal aux travaux qu'il y a ſoufferts; ainſi qu'on en pourra iuger l'entendant parler de chaque Miſſion en particulier.

#### ARTICLE I. MISSION À MISSISSAGUÉ.

LE vingt-huitiéme d'Aouſt de l'année mil ſix cens ſeptante, ie partis, dit le Pere, de ſainte Marie du Sault, & trois iours apres, nous étans rendus à Miſſiſſagué, i'y pris occaſion d'y faire Miſſion en paſſant, & y continuer ce que nos Peres ont déia commencé pour l'inſtruction de ce peuple, qui ſe

## CHAPTER II.

### OF THE MISSION OF SAINT SIMON ON THE LAKE OF THE HURONS.

WAR and peace gave birth to this Mission,— the war waged by the people called Nadouessi, who drove the Outaouacs from Saint Esprit point, where they lived; and the peace with the Iroquois, which permitted them to return to their own country. A part of the Outaouacs, who last summer separated from the rest, betook themselves to the Island called Ekaentouton, lying in the middle of the Lake of the Hurons, as to their former country.[6]

The chief man of this new Colony asked us at the same time for one of our Fathers, to plant the Faith in that new settlement.

[116 i.e., 118] To that duty was assigned Father Louys André, who went up to those regions this year, and has there carried on a number of temporary Missions, which have borne fruits commensurate with the hardships which he has suffered — as may be gathered from his own account of each separate Mission.

#### ARTICLE I. MISSION AT MISSISSAGUÉ.

"ON August twenty-eighth of the year sixteen hundred and seventy,"— these are the Father's words — " I set out from sainte Marie du Sault; and three days later, upon our arrival at Mississagué, I seized the opportunity to do Mission work in passing, and to continue there what our Fathers had

place ſur les rivages d'une riviere tres-abondante en eſturgeon, & qui ſe décharge dans le Lac Huron, à prés de trente lieuës du Sault.

Ayant donc pris terre à l'endroit, où cette Nation avoit poſé ſes Cabanes, ie montay ſur une groſſe ſouche, pour me [117 i.e., 119] faire voir, & me faire entendre de tout ce peuple; je parlay des choſes de leur ſalut, à ceux que la curioſité avoit attirez. Mon diſcours ne fut pas long, car la pluye étant ſurvenuë m'impoſa ſilence, mais elle ne m'empeſcha pas d'aller peu aprés, continuer mes entretiens dans les Cabanes, où ie conferay le Bapteſme à ſept petits enfans, venus au monde depuis aſſez peu de temps: mes viſites m'occuperent iuſqu'à la nuit, & étant de retour au Canot, ie fus obligé de me retirer ſans manger, parce qu'une effuſion de bile m'avoit oſté l'appetit, & la chair boucannée n'étoit pas capable de me le rendre, mais je creus bien avoir fait un excellent repas par le Bapteſme de ces enfans.

Tous ces pauvres gens étoient dans la famine depuis quelque temps, & je les trouvay reduits à manger du ſapin. Je n'aurois jamais cru que l'écorce interieure de cét arbre pût ſervir de nourriture; Les Sauvages me dirent, qu'ils la trouvoient bonne; je ne ſçay ſi c'eſt en tout temps, mais ie ſçay bien que la [118 i.e., 120] faim m'ayant obligé à chercher dequoy m'empeſcher de mourir, je ne pus avaller de ſapin. J'ay bien mangé de l'écorce d'un autre bois, dans laquelle la faim me faiſoit trouver le gouſt du pain, & la fermeté du poiſſon; mais mon eſtomac s'eſt fait à d'autres viandes, bien plus maigres que celles-là, & meſme à s'en paſſer preſque tout a fait, pendant un temps notable.

already begun in the instruction of these people; they are situated upon the banks of a river very rich in sturgeon, which empties into Lake Huron, nearly thirty leagues from the Sault.

" Landing accordingly at the place where this Nation had erected its Cabins, I mounted a large stump, in order to [117 i.e., 119] be seen and heard by all these people. To those whom curiosity had attracted, I spoke on the subject of their salvation,—my speech being short, for a shower came up and silenced me; but it did not prevent my going soon after into the various Cabins to continue my talk, and there I conferred Baptism upon seven little children, but recently born. My visits occupied me until nightfall, and on my return to the Canoe I was obliged to go supperless to bed, as a bilious attack had taken away my appetite, and smoked meat was incapable of restoring it; but I thought that I had made an excellent repast in Baptizing those children.

" All those poor people had for some time been suffering from a famine, and I found them reduced to a fir-tree diet. I never would have believed that the inner bark of that tree could serve as food, but the Savages told me that they liked it. I know not whether it would always be so, but I do know very well that, when [118 i.e., 120] hunger forced me to seek some sort of food to keep me from dying, I could not swallow fir-bark. I did indeed eat some bark of another tree, and hunger made me find therein the taste of bread and the substantial quality of fish; but my stomach has become used to other and much more meager viands than the above, and even to dispensing almost entirely with food for a considerable time.

Cependant on m'avertit de monter en Canot, pour y eſſuyer une tempeſte, avant que d'arriver au lieu d'une ſeconde Miſſion.

### ARTICLE II. MISSION EN L'ISLE NOMMÉE OUIEBITCHIOÜAN.

Entre pluſieurs Iſles, qui ſont vis à vis d'Ekaentouton du coſté du Nord, il y en a une qu'on appelle Ouiebitchioüan; c'eſt là où quinze à ſeize cent Sauvages de diverſes Nations ſe ſont aſſemblées, pour s'acquiter de certains [119 i.e., 121] devoirs ſuperſtitieux, qu'ils ont couſtume de rendre aux deffunts.

Le Capitaine de la Nation du Caſtor, étoit mort depuis trois ans; ſon fils aîné avoit invité divers peuples pour aſſiſter aux jeux, & aux ſpectacles, qu'il vouloit faire à l'honneur de ſon pere: Il pretendoit auſſi prendre cette occaſion pour le reſſuſciter, comme ils parlent, en prenant ſon nom, car c'eſt la couſtume de faire revivre les morts de conſideration en cette Feſte, en donnant le nom du deffunt à quelqu'un des plus apparens, qui eſt cenſé ſon ſucceſſeur, & tenir ſa place. Quand la Feſte ſe fait pour quelque Capitaine de reputation, l'aſſemblée eſt grande, & c'eſt pour cela, que celle cy a eſté nombreuſe, parce que celuy, qu'on vouloit reſſuſciter, s'étoit ſignalé contre les Iroquois en diverſes rencontres; ſur tout, lors que ſes ennemis étans venus iuſques icy, au nombre de ſix vingts, ils furent ſi bien repouſſez par ce Capitaine, qu'il ne s'en échapa de ſes mains qu'un ſeul, pour porter la nouvelle de leur défaite: C'eſt ce qui rendoit [120 i.e., 122] ſa memoire Auguſte, & ce qui avoit attiré pluſieurs chefs de divers Nations en ſi

"Meanwhile, I was called to enter the Canoe, only to encounter a storm before reaching the place where I conducted a second Mission."

## ARTICLE II. MISSION ON THE ISLAND CALLED OUIEBITCHIOUAN.

"AMONG a number of Islands opposite Ekaentouton, toward the North, there is one called Ouiebitchiouan, where fifteen or sixteen hundred Savages of various Nations assembled, to perform certain [119 i.e., 121] superstitious rites which they are accustomed to render to the departed.

"The Captain of the Beaver Nation having died three years before, his eldest son had invited various tribes to attend the games and spectacles which he wished to hold in his father's honor. He intended, too, to take this opportunity to resuscitate him, as they say, by taking his name; for it is customary to recall the illustrious dead to life at this Festival, by conferring the name of the deceased upon one of the most important men, who is considered his successor and takes his place. When the Festival is held in honor of some noted Captain, the assembly is large; and hence it was that the present one was well attended, because he whom they wished to resuscitate had distinguished himself against the Iroquois on divers occasions,—especially when, his enemies having made their way to this spot, to the number of six-score, they were so severely repulsed by this Captain that only a single man escaped from his hands to carry the tidings of their defeat. That was what made [120 i.e., 122] his memory Revered, and had drawn thither many chiefs of different Nations, in so great numbers that there were cabins

grand nombre, qu'il y avoit des cabanes, où il ſe trouvoit iuſqu'à deux & trois cent perſonnes.

Je ne voulois pas perdre une ſi belle occaſion pour annoncer Ieſus-Chriſt à tout ce peuple, ny laiſſer diſſiper un ſi grand monde, qu'aprés leur avoir parlé de Dieu, & des choſes de leur ſalut: Il eſt vray que j'eus de la peine à me faire audience, quoy que je parlaſſe d'un ton fort haut, à cauſe du bruit, & du tintamare de tant de ménages entaſſez les uns ſur les autres: je ſongé donc à parler par preſens, dont voicy quelques uns des plus conſiderables.

Premierement en leur faiſant voir quelques ſaints Suaires, je leur dis que celuy qui a tout fait, avoit un fils pur eſprit comme luy, Eternel comme luy, Tout-Puiſſant comme luy, qui s'eſtoit fait homme pour ſauver les hommes, & pour leur enſeigner le chemin du Ciel; que nous appellions ce Fils de Dieu fait homme, Ieſus-Chriſt, qu'il eſtoit mort pour appaiſer ſon Pere, irrité [121 i.e., 123] contre les hommes, à cauſe de leur deſobeïſſance, & de leurs pechez; & que ce Fils eſtoit reſſuſcité, & avoit laiſſé ſur le linceüil dans lequel on l'avoit envelopé la figure de ſon corps, telle qu'ils la voyoient; & partant que je venois pour leur enſeigner, ce que ce Dieu Homme avoit enſeigné aux hommes.

Le 2. preſent, qui fut une hache, leur déclaroit qu'ils euſſent à me baſtir une Chapelle, dans laquelle je peuſſe parler à celuy qui a tout fait, & leur enſeigner le chemin du Ciel.

Le 3. preſent, tendoit à leur faire rendre l'honneur & le reſpect qu'ils doivent à Monſieur le Gouverneur, qui leur rendoit leur païs, ayant obligé l'Iroquois à demander la paix.

in which as many as two or three hundred persons were gathered together.

" I did not wish to lose so excellent an opportunity for announcing Jesus Christ to all those peoples, or to let so large a company disperse until I had spoken to them about God and their own salvation. It is true, I had difficulty in making myself heard,— although I spoke in a very loud tone,— on account of the noise and din caused by the promiscuous intermingling of so many families. Accordingly I thought that I would speak by means of presents, some of the most important of which I mention below.

" First, showing them some pictures of Christ's Shroud, I said that the maker of all things had a son — pure spirit, like himself, Eternal like himself, All-Powerful like himself — who had made himself man to save men, and to teach them the way to Heaven; that we called this Son of God, made man, Jesus Christ; that he had died to appease his Father, who was angry [121 i.e., 123] with men because of their disobedience and their sins; that this Son was raised to life, and had left on the winding-sheet in which he had been wrapped the impression of his form, just as they saw it; and that, consequently, I had come to teach them what this God-Man had taught to men.

" The 2nd present, which was a hatchet, was to notify them that they must build me a Chapel, in which I could speak to the maker of all things and teach them the way to Heaven.

" The 3rd present was intended to induce them to render the honor and respect due from them to Monsieur the Governor, who gave them back their country by compelling the Iroquois to sue for peace.

Par le 4. preſent, je prévenois une plainte, qu'ils devoient faire de ce que nous leur avions refusé des François pour baſtir un fort; je leur offris un compas, par lequel je leur diſois que je tracerois ſur le papier un fort; qu'eux, qui ſçavoient manier la hache baſtiroient ſous ma conduite.

[122 i.e., 124] Le 5. fut une Sphere, par laquelle je leur voulois ſignifier, que j'enſeignerois à leurs enfans le chemin du Soleil; ce qui ſurprit merveilleuſement deux des plus fameux Capitaines, qui ſe diſant freres du Soleil, ne me purent cependant montrer les routes qu'il tenoit, ny comment il faiſoit des jours plus longs les uns que les autres, & quantité d'autres choſes curieuſes, que je leur expliqué, ſelon leur portée, avec le ſecours de ma Sphere.

Aprés avoir ainſi parlé en public, le reſte de mes ſoins fut de m'appliquer aux particuliers, y employant toute la journée, tout le temps que dura l'aſſemblée, excepté les trois derniers jours, pendant leſquels les Sauvages firent leurs réjoüiſſances, & leurs lamentations, en memoire de leurs parens decedez. Je ne perdis pas mon temps, à viſiter les Cabanes, puiſqu'en douze jours je baptiſé quinze petits enfans, & ne laiſſé perſonne ſans inſtruction ſuffiſante.

[123 i.e., 125] ARTICLE III. MISSION DANS L'ISLE D'EKAENTOUTON.

ENTRE les Iſles du Lac Huron, celle-cy eſt la plus belle & la plus grande, ayans du moins quarante lieuës de long, & dix à vingt de large: Il eſt difficile de trouver un païs plus beau pour eſtre habité commodement; Le terroir y paroiſt excellent; elle eſt coupée de quantité de ruiſſeaux, remplie de pluſieurs

"With the 4th present, I forestalled a complaint which they might well have made, at our having refused them some Frenchmen for building a fort. I presented to them a pair of compasses with which, I told them, I would trace on paper a fort which they, who knew how to handle the hatchet, would build under my direction.

[122 i.e., 124] "The 5th was a Sphere, by which I wished to let them know that I would teach their children the Sun's path. This greatly astonished two of the most noted Captains, who, although calling themselves 'brothers of the Sun,' yet could not show me its paths, or why some days were longer than others, and many other curious things which, with the aid of my Sphere, I explained to them in terms adapted to their comprehension.

"After thus speaking in public, my further care was to approach them individually; and in this occupation I spent each entire day throughout the continuance of the assembly, except the last three days, when the Savages held their rejoicings and lamentations in memory of their deceased relatives. My time spent in visiting the Cabins was not wasted, as in twelve days I baptized fifteen little children, while I left no one without adequate instruction."

[123 i.e., 125] ARTICLE III. MISSION ON THE ISLAND OF EKAENTOUTON.

"AMONG the Islands of Lake Huron, this is the fairest and largest, being at least forty leagues long, and from ten to twenty broad. It would be difficult to find a finer country for comfortable settlement. Its soil seems excellent, the country being intersected by frequent streams, dotted with numerous

Lacs, & environnée d'un bon nombre d'ances tres poiſſonneuſes. Il eſt facile de la découvrir dans le Lac Huron, puis qu'elle y tient le milieu, & ſe fait remarquer par deſſus toutes les autres pour ſa grandeur.

C'eſtoit autrefois le païs des Outaoüacs, où ils ont eſté inſtruits par nos Peres, auparavant que la crainte des Iroquois les euſt dépoſſedés d'une ſi douce demeure, pour ſe retirer au fond du Lac Superieure, où nos Miſſionnaires les ont ſuivis, à plus de trois cens [124 i.e., 126] lieuës de leurs ennemis: mais comme le deſir de la patrie ne s'eſteint pas par l'eſloignement, ſur tout aux Sauvages, qui ont des inclinations plus grandes qu'on ne peut croire, pour leur païs natal; dés qu'ils ont veu quelque jour par la paix des Iroquois, pour y retourner en aſſeurance, ils s'y ſont rendus, & c'eſt où je les ay ſuivis pour vacquer à leur inſtruction.

Ie ne ſçay pas ce que ceux qui m'ont devancé, ont ſouffert avec eux; mais j'ay aſſez experimenté juſqu'où l'on peut aller ſans mourir tout à fait de faim. On ne me preſentoit tous les jours à mangé qu'apres Soleil couché, & s'il y avoit quelque mauvais morceau, c'étoit pour moy, qu'on le reſervoit, & en ſi petite quantité, qu'à peine ſuffiſoit-il pour ſouſtenir la vie; la peſche & la chaſſe ne réuſſiſſant point cette année, nous reduiſoit à cette extremité. Aprés avoir bien fait chercher dans toutes les cabannes, quoy qu'inutilement, un peu de chair boucanée, je cru qu'il falloit tout experimenter, pour ne me pas laiſſer mourir de faim; je fus pour cela [125 i.e., 127] dans le bois, comme la pluſpart des Sauvages, pour chercher des racines, du gland, & d'une eſpece de mouſſe,

Lakes, and surrounded by many bays abounding in fish. The island is readily found in Lake Huron, as it occupies its center, and attracts attention above all the others by its size.

"It was formerly the Outaouacs' country, where they were instructed by our Fathers before the fear of the Iroquois drove them from so pleasant an abode, and forced them to take refuge at the head of Lake Superior,—whither our Missionaries followed them, to a spot more than three hundred [124 i.e., 126] leagues from their enemies. But as one's longing for his native land is not stifled by distance,—least of all among Savages, who possess an incredibly strong attachment for the country of their birth,—as soon as they saw some prospect of being able to return thither in safety, as a result of the peace with the Iroquois, they hastened to do so; and thither I followed them, to engage in their instruction.

"I know not what my predecessors may have suffered in their country, but I proved well enough by experience how far one can go without quite dying of hunger. My daily allowance of food was not given me until after Sunset; and if there were any bad morsel it was sure to be reserved for me,—while even that was so small in quantity as hardly to suffice for sustaining life. To such straits were we reduced by ill success in fishing and hunting that year. After causing a thorough but ineffectual search in all the cabins for a bit of smoked meat, I decided that I must resort to every experiment to avoid dying of hunger. Therefore I went [125 i.e., 127] into the woods, as did most of the Savages, to hunt for roots, acorns, and a kind of moss called by the French 'rock tripe;' but all in vain. I had not gone far

que les François appellent tripe de roche, mais ce fut en vain; je n'avois pas fait grand chemin, que la laſſitude me fit croire que j'eſtois bien loin des cabanes, c'eſtoit une faim de deux mois qui m'avoit affoibly.

Je me ſouvins alors d'avoir veu manger aux Miſſionnaires, de l'écor[c]e interieure du ſapin, j'eſſayé ſi j'en pourrois venir à bout, mais il me fut impoſſible de l'avaller. Je m'en revins du bois auſſi vuide que j'y eſtois allé; en entrant dans la cabane, on me fit offre d'un excellent mets, car on me dit qu'on avoit mis une partie de la porte dans la chaudiere; en mangerez-vous ſi l'on vous en donne, me dit-on? pourquoy non, repondis-je, ſi c'eſt quelque choſe, qui puiſſe eſtre mangé; c'étoit une vieille peau d'Orignac, dont une femme arrivée depuis peu faiſoit feſtin, elle m'en donna fort peu, & j'en eus pour vingt-quatre heures; elle uſa de la meſme liberalité les deux jours [126 i.e., 128] ſuivans, mais je n'en peus pas manger, parce que ſelon l'ordinaire, on m'avoit donné le pire, & juſtement ce qui n'avoit pas trempé dans la chaudiere, pendant quelle boüilloit; & parce que j'avois encore quelques ſouliers Sauvages, & quelques livres, j'eſperois bien avec cela de prolonger le temps, en prenant un peu de Theriaque aprés avoir mangé d'une viande ſi extraordinaire.

Cet eſtat ſi déplorable ne me fit pourtant pas perdre courage, ny deſiſter de l'inſtruction des Sauvages: jamais je ne m'employé plus au ſalut des ames que pendant ce temps-là. Ie viſitois tous les jours dans les cabanes, où je faiſois les inſtructions, & les prieres à mon ordinaire, juſqu'à ce que je fus obligé de ceſſer, aprés avoir eſté dangereuſement mordu à la jambe par un de leurs chiens; je me ſervis de ce mal, pour les preſſer à me baſtir une

when weakness made me believe that I was a long distance from the cabins, so utterly had my two months' hunger exhausted me.

"Then I remembered seeing the Missionaries eat the inner bark of the fir-tree, and I attempted to accomplish this; but I could not swallow it, and I returned from the woods as empty as I had set out. Entering the cabin, I was offered an excellent dish; for I was told that a piece of the door had been put into the pot. 'Will you eat some if we give it to you?' I was asked. 'Why not,' I replied, 'if it is anything that can be eaten?' It was an old Moose-skin, with which a woman who had recently arrived was furnishing us a feast. She gave me a very little of it, and it lasted me for twenty-four hours. The same liberality was shown by her on the two succeeding days, [126 i.e., 128] but I could not eat the food; for, as usual, I had been given the worst part, and the very pieces that had not been steeped in the kettle while it was boiling. As I had some of the Native shoes left, and some books, I had good hopes of prolonging my life therewith,—taking a little Theriac, after eating such unaccustomed diet.

"My being in so deplorable a condition, however, did not make me lose heart, or cease my instruction to the Savages. Never have I engaged more earnestly in the saving of souls than during that period. I made daily visits to the cabins, where I gave instruction and held prayers, as was my wont, until I was forced to desist after being dangerously bitten in the leg by one of their dogs. This mishap I turned to account by urging the people to build me a Chapel, as they had pledged themselves to do. It was, in fact, erected in a short time; and then I began to

Chapelle, comme ils s'y eſtoient obligez; de fait elle fut dreſſée en peu de temps; & deſlors ie commencé à aller au tour des cabanes, la clochette en main, pour aſſembler les enfans deux fois le iour; le matin, [127 i.e., 129] pour leur enſeigner les prieres & le Catechiſme; le ſoir pour leur expliquer des Images, qui repreſentoient la vie, & la doctrine du Fils de Dieu; j'adiouſtois à cela quelques curioſitez que i'avois apportées de France, & que ie leur faiſois voir avec grand ſuccez; ſur tout le Trigone me ſervoit, pour leur faire concevoir quelque choſe de la beauté du Paradis, & du Myſtere de la ſainte Trinité.

Enfin pour animer de plus en plus leur ferveur, ie m'adviſay de compoſer quelques Cantiques Spirituels, que ie n'eus pas ſi-toſt chanté dans la Chapelle, avec une fleute douce (car il ſe faut faire tout à tous, pour les convertir tous à JESUS-CHRIST) qu'ils venoient tous en foule & grands & petits, de ſorte que pour éviter la confuſion, ie ne laiſſois entrer dans la Chapelle que les filles, & les autres demeuroient dehors; & en cét eſtat nous chantions à deux chœurs, ceux de dehors répondant à celles qui eſtoient dedans; par ce moyen, il me fut aiſé de les inſtruire tous, pour les diſpoſer au [128 i.e., 130] Bapteſme, que ie ne conferay pourtant qu'à ſix enfans, la faim, qui continuoit de plus en plus, les ayans tous diſſipez, & mis fin à cette Miſſion.

## ARTICLE IV. MISSION DANS LE LAC DES NIPISSIRINIENS.

NE trouvant plus de quoy vivre dans le Lac des Hurons, Dieu voulut m'appeller par ce moyen à celuy des Nipiſſiriniens, pour y partager mes inſtructions.

make the round of the cabins, bell in hand, to call the children together twice a day,—in the morning, [127 i.e., 129] to teach them the prayers and the Catechism; in the evening, to explain to them some Pictures representing the life and teachings of the Son of God. To these I added some curiosities which I had brought from France, and which I showed them with excellent results,—the Trigon especially being of use to me in giving them some conception of the beauty of Paradise and the Mystery of the holy Trinity.

"Finally, to arouse their fervor more and more, I conceived the project of composing some Spiritual Canticles. No sooner had I begun to have these sung in the Chapel, accompanied by a sweet-toned flute (for one must make himself all things to all men, to convert all to JESUS CHRIST) than they all came in crowds, both adults and children; so that, to avoid confusion, I let only the girls enter the Chapel, while the others remained without, and thus we sang in two choruses, those without responding to those within. By this means it was easy for me to instruct them all, and prepare them for [128 i.e., 130] Baptism,—which, however, I conferred on only six children, the continuance and increasing severity of the famine dispersing all the people and closing this Mission."

## ARTICLE IV. MISSION ON THE LAKE OF THE NIPISSIRINIENS.

"FINDING nothing further to live on at the Lake of the Hurons, I was thus by God's will called to that of the Nipissiriniens, to impart my teachings there.

Je montay donc en Canot pour m'y rendre, & ſi je n'euſſe été avec des maiſtres Canoteurs, cette nuit que je partis d'Ekaentouton euſt été la derniere de ma vie. Le danger étoit ſi grand, que je n'en ay point veu de ſemblable en mer, faiſant comparaiſon d'un Canot à un Navire: Pendant les tenebres, nous paſſions entre les rochers battus de vagues, avec tant d'impetuoſité, qu'à chaque moment il ſembloit que nous ſerions enſevelis dans [129 i.e., 131] les eaux, les Sauvages meſmes penſoient eſtre perdus; nous fuſmes neantmoins preſervez par une miſericorde de noſtre Seigneur tres-particuliere, & nous arrivâmes enfin, apres bien des fatigues, dans le lac Nipiſſing.

Sous le nom d'Outiskoüagami, qui ſont les longs cheveux, on comprend diverſes Nations, dont la principale fait ſa demeure dans le païs des Nipiſſiriniens, & dans la riviere, qu'on appelle des François, laquelle fait la communication du Lac Huron à celuy de Nipiſſing.

Autant que j'en puis juger, le païs de ces peuples eſt tres-affreux, & peu propre pour la culture de la terre; mais en échange il eſt abondant en Caſtor, on n'y voit preſque par tout que des lacs, & des rochers ſans arbres.

Ces rochers m'ont rendu de grands ſervices; car ils ne ſont pas ſi ſteriles, qu'on peut s'imaginer, ils ont dequoy empeſcher un miſerable de mourir de faim; Ils ſont couverts d'une eſpece de plante, qui reſſemble à la crouſte d'un mareſcage ſéché par l'ardeur du Soleil; [130 i.e., 132] les uns l'appellent mouſſe, bien qu'elle n'en ait aucunement la figure; d'autres l'apellent tripe de roches; pour moy je l'apellerois plûtôt potirons de roche. Il y en a deux ſortes; la

" Accordingly, I took a Canoe for that lake; and, had I not been with some master-Canoemen, that night of my departure from Ekaentouton would have been the last of my life. So great was the danger that I have seen nothing like it on the ocean, if I may compare a Canoe voyage with that of a Ship. During the darkness we passed between rocks, that were beaten by the waves with such violence that we seemed every moment about to be engulfed in [129 i.e., 131] the waters, even the Savages thinking that we were lost. Yet we were preserved by our Lord's most special mercy, and at length, after many hardships, arrived at lake Nipissing.

" Under the name Outiskouagami, or ' long-haired people,' are included various Nations of which the principal one dwells in the country of the Nipissiriniens and on the so-called ' Frenchmen's river,' which connects Lake Huron with Lake Nipissing.

"As far as I can judge, the country of these people is very rugged, and little adapted to agriculture; but, in compensation, it abounds in Beavers, nothing but lakes and treeless rocks meeting the eye in nearly every direction.

" These rocks were of great service to me, for they are not so sterile as might be imagined, but possess the means of preventing a poor soul from starving. They are covered with a kind of plant, which resembles the scum on a marsh that has been dried up by the Sun's heat. [130 i.e., 132] Some call it ' moss,' although it is not at all in the form of moss; others style it ' rock tripe;' for myself, I would rather use the name ' rock mushrooms.' There are two kinds: the small variety is easy to cook, and is much better than the large, which does not cook

petite eſt facile à cuire, & eſt bien meilleure que la grande qui ne ſe cuit point, & eſt toujours un peu amere. Il ne faut qu'un boüillon à la premiere pour boüillir, & apres, la laiſſant un peu auprés du feu, & la remuant de temps en temps avec un baſton, on la rend ſemblable à de la colle noire. Il faut fermer les yeux quand on commence à en gouſter, & prendre garde que les levres ne ſe collent l'une à l'autre.

Cette manne eſt eternelle, & quand on a bien faim, on la boit ſans regretter les oignons d'Egypte. On la peut amaſſer en tout temps à cauſe qu'elle croît ſur le penchant des rochers, où la neige ne s'arreſte pas ſi facilement que dans un plat païs.

En Eſté les bluets y ſont fort communs: c'eſt un petit fruit gros comme des pois, bleu & tres agreable au gouſt: & en outre devant & apres les neiges, [131 i.e., 133] on trouve dans les mareſcages un autre fruit rouge, & un peu plus gros; Il eſt un peu aigre, & agreable à ceux dont les dents ne ſont jamais agacées.

En quelques endroits il y a des cheſnes, mais tous ne portent pas des glands également bons: j'en ay mangé une fois de ceux, qui ne cedent gueres à la Chaſtaigne, pour le gouſt; les autres ſont amers, & il faut qu'ils cuiſent douze heures, changeans pluſieurs fois l'eau, & les faire paſſer comme par la laiſſive, afin de les mettre en état de pouvoir eſtre mangez. C'eſt à dire que la premiere cuiſſon eſt dans l'eau; avec de la cendre en quantité.

Il ne faut pas s'étonner ſi je ſuis ſi ſçavant en matiere de glands, & de tripe de roche, puis qu'ils ont fait ma principale nourriture pendant trois mois, que j'ay été icy; Il eſt vray, qu'on me preſentoit quelquefois des peaux d'orignac, & meſme de la chair

tender, and is always a little bitter. To make a broth of the first, it is only necessary to boil it; and then, being left near the fire, and occasionally stirred with a stick, it is made to resemble black glue. One must close his eyes on first tasting it, and take care lest his lips stick together.[7]

" This manna is perennial, and when one is very hungry he partakes of it without longing for the fleshpots of Egypt. It may be gathered at any season, as it grows on the steep slope of the rocks, where the snow does not lodge so easily as in a flat region.

" Extremely abundant here in Summer are blueberries, a small fruit of the size of a pea, and very pleasant to the taste; and, besides, before and after the season of snow, [131 i.e., 133] there is found in the marshes another fruit, of a red color and slightly larger. It is somewhat sour, and is liked by those whose teeth are never set on edge.

" In some places there are oak-trees, but they do not all bear equally good acorns. Once I ate some that were scarcely inferior in taste to Chestnuts. Others are bitter, and need to be cooked twelve hours, with occasional changes of water, and to be passed through a sort of lye, in order to be rendered eatable,—that is to say, the first boiling is in water containing a good quantity of ashes.

" It is not to be wondered at that I am so well posted on the subject of acorns and rock tripe, as they furnished my chief sustenance during my three months' sojourn here. It is true, I was occasionally given a moose-skin, or even some smoked meat; but that was a feast by no means common. Nature is content with little, and becomes used to anything.

boucannée; mais c'étoit un feſtin qui n'étoit pas bien commun: la nature ſe contente de peu, & ſe fait à tout; Je m'étois ſi bien accoûtumé au gland, que j'en [132 i.e., 134] mangeois preſque comme des olives, & l'on ne m'en faiſoit pas telle largeſſe, que je ne demeuraſſe tres-ſouvent ſur mon appetit.

Mes fonctions ne deſiſterent pas, nonobſtant cette famine; Je ne pouvois pas attirer les Sauvages à la priere par des preſens; mon inſtrument muſical venoit au ſecours; ie leur promettois d'en joüer, & de leur faire chanter mes Cantiques, apres qu'ils auroient prié; Cela m'a ſi bien reuſſi, que non ſeulement i'ay inſtruit ceux qui aimoient la foy, mais auſſi ceux qui la haïſſoient; car deſirant entendre chanter leurs enfans, ils apprenoient tout avec eux, preſque ſans y penſer; pendant trois mois ils ſe ſont rendus ſuffiſamment ſçavans en nos Myſteres, parce que ie ne manquois pas le matin dés la pointe du iour, & le ſoir, un peu avant Soleil couché, à parcourir les Cabanes, y expliquant tantoſt nos principaux Myſteres, tantoſt quelques uns de mes Cantiques, puis interrogeant les enfans, en preſence de leurs parens, faiſant faire à tous publiquement, les prieres; enfin chantans [133 i.e., 135] tous enſemble: ce qui étoit cauſe que mon tour n'étoit pour l'ordinaire achevé que bien avant dans la nuit, & pour lors il ne ſe trouvoit rien à manger. Les glands, la tripe de roche, & les peaux d'orignac, étoient pour lors mes mets delicieux.

Ces travaux m'ont acquis dans cette Miſſion quatorze enfans Spirituels, par le Saint Bapteſme; ſi i'euſſe cru la ferveur de pluſieurs autres, ie les aurois auſſi Baptiſez: mais ie croy qu'il eſt bon de les éprouver un peu davantage.

So accustomed did I become to acorns that I [132 i.e., 134] ate them almost as one would eat olives; and I was not treated to them so generously as not to leave me very often still hungry for them.

" Despite this famine, I did not neglect my duties. I could not entice the Savages to prayers with presents, but my musical instrument came to my aid. I promised them to play on it, and to let them sing my Canticles, after they had prayed. This inducement was so successful that not only did I instruct those who loved the faith, but also those who hated it; for, in their wish to hear their children sing, they learned everything with them, almost without intending to. In the space of three months, they became sufficiently versed in our Mysteries; for it was my unfailing custom, in the morning at daybreak, and in the evening a little before Sunset, to make the round of the Cabins. I explained now our principal Mysteries, now some of my Canticles; again, I questioned the children in their parents' presence, making every one join in public prayers; while finally all would sing [133 i.e., 135] together. As a result, my rounds were not, as a rule, completed until very late at night, when nothing was to be found to eat. Acorns, rock tripe, and moose-skin were then delicious dishes to me.

" These labors gained for me at this Mission fourteen Spiritual children by Holy Baptism. If I had felt confidence in the fervor of a number of others, I would have Baptized them too; but I believe it is well to try them a little more.

" When the ice began to melt, I prepared to return to Ekaentouton, where I found occupation for three weeks among the Amikoues, who form the Beaver

Sur la fin des glaces, ie me diſpoſay à retourner à Ekaentouton, où ie trouvay à m'occuper, pendant trois ſepmaines, avec les Amikoües, qui ſont la Nation du Caſtor: J'y Baptiſay neuf enfans, & y exerçay les meſmes fonctions qu'aux autres Miſſions; mais non pas avec la meſme diſette de vivres; car Dieu ſe contenta de la faim, que nous avions ſoufferte, & nous donna de quoy couler doucement la fin de l'hyver; car en ce temps les orignaux ſe tuent plus aiſément.

Il faut que les Miſſionnaires de ce [134 i.e., 136] païs des Outaoüacs, ſçachent avec ſaint Paul, ce que c'eſt qu'eſtre dans la diſette, bien plus que dans l'abondance; la pluſpart des autres Peres ont eu pendant cét hyver leur bonne part de cette grace, que noſtre Seigneur leur a fait de ſouffrir quelque choſe pour ſon ſervice; les ames de ces pauvres Barbares ſont aſſez precieuſes pour nous faire devorer avec ioye toutes ces fatigues; & ceux qui aſpirent à ce bon-heur de travailler à leur converſion, doivent ſe preparer à ne rien trouver icy, que ce que la nature ne veut pas avoir par tout ailleurs.

Nation. There I Baptized nine children, and discharged the same functions as at the other Missions; but I did not find the same scarcity of provisions, for God was satisfied with our previous sufferings from hunger, and gave us the means for ending the winter in comfort, moose being more easily killed at that time of the year.

"Missionaries to this [134 i.e., 136] country of the Outaouacs must know with saint Paul what it is to experience scarcity much oftener than plenty. Most of our Fathers have, during the past winter, received their share of this grace shown them by our Lord, of suffering something in his service. The souls of these poor Barbarians are precious enough to make us undergo with joy all such hardships; and those who aspire to the happiness of laboring for their conversion must expect to find nothing here, except what nature refuses to have anywhere else."

## CHAPITRE III.

### DE LA MISSION DE SAINT IGNACE À MISSILIMAKINAC.

MISSILIMAKINAC eſt une Iſle fameuſe en ces contrées, de plus d'une lieuë de diametre, & eſcarpée en quelques endroits de ſi hauts rochers, [135 i.e., 137] qu'elle ſe fait découvrir de plus de douze lieuës loing.

Elle eſt placée iuſtement dans le détroit, par lequel le Lac des Hurons, & celuy des Ilinois ont communication: C'eſt la clef, & comme la porte pour tous les peuples du Sud; comme le Sault l'eſt pour ceux du Nord; n'y ayant en ces quartiers que ces deux paſſages par eau, pour un tres-grand nombre de Nations, qui doivent ſe rendre, ou en l'un ou en l'autre de ces deux endroits, ſi elles veulent ſe rendre aux habitations Françoiſes.

C'eſt ce qui preſente une grande facilité, & pour l'inſtruction de ces peuples, lors qu'ils paſſent, & pour ſe tranſporter chez eux avec plus de commodité.

Ce lieu eſt le plus celebre de toutes ces contrées, pour l'abondance du poiſſon, puis que ſelon la façon de parler des Sauvages, c'eſt là où eſt ſon païs: par tout ailleurs, pour grande quantité qu'il y en ait, ce n'eſt pas proprement ſa demeure, mais ſeulement aux environs de Miſſilimakinac.

[136 i.e., 138] De fait outre le poiſſon commun à toutes les autres Nations, comme eſt le harang, la carpe, le brochet, le poiſſon doré, le poiſſon blanc, & l'eſturgeon; Il s'y trouve de trois ſortes de truites;

## CHAPTER III.

### OF THE MISSION OF SAINT IGNACE AT MISSILIMAKINAC.

MISSILIMAKINAC is an Island of note in these regions. It is a league in diameter, and has such high, steep rocks in some places [135 i.e., 137] that it can be seen at a distance of more than twelve leagues.

It is situated exactly in the strait connecting the Lake of the Hurons and that of the Ilinois, and forms the key and the door, so to speak, for all the peoples of the South, as does the Sault for those of the North; for in these regions there are only those two passages by water for very many Nations, who must seek one or the other of the two if they wish to visit the French settlements.

This circumstance makes it very easy both to instruct these poor people when they pass, and to gain ready access to their countries.

This spot is the most noted in all these regions for its abundance of fish, since, in Savage parlance, this is its native country. No other place, however it may abound in fish, is properly its abode, which is only in the neighborhood of Missilimakinac.

[136 i.e., 138] In fact, besides the fish common to all the other Nations, as the herring, carp, pike, golden fish, whitefish, and sturgeon, there are here found three kinds of trout: one, the common kind; the second, larger, being three feet in length and one in width; and the third, monstrous, for no other

une commune, l'autre plus groſſe de trois pieds de long, & d'un de large; & la troiſiéme monſtrueuſe, car on ne l'explique point autrement; étant d'ailleurs ſi groſſe, que les Sauvages qui font leurs delices de la graiſſe, ont peine d'en manger; Or la quantité en eſt telle, qu'un deux en darde avec une eſpée, ſous les glaces, juſqu'à 40. ou 50. en trois heures de temps.

C'eſt ce qui a autrefois attiré, en un lieu ſi avantageux, la pluſpart des Sauvages de ce païs, qui ſe ſont diſſipez par la crainte des Iroquois. Les trois Nations, qui ſont à preſent dans la Baye des Puans, comme étrangers, reſidoient à la terre ferme qui eſt au midy de cette Iſle; les uns ſur les rivages du Lac des Ilinois; les autres ſur ceux du Lac des Hurons: une partie de ceux qui ſe diſent Sauteurs, avoient leur quartier aux terres fermes du coſté du Couchant, [137 i.e., 139] & les autres regardent auſſi cét endroit comme leur païs pour y paſſer l'hyver, pendant lequel il n'y a point de poiſſon au Sault. Les Hurons, appellez Etiennontatehronnons, ont demeuré quelques années dans l'Iſle meſme, fuyant les Iroquois. Quatre Bourgades des Outaoüacs avoient auſſi leurs terres en ces quartiers.

Mais ſur tout, ceux qui portoient le nom de l'Iſle, & s'appelloient MiſſilimaKinac, étoient ſi nombreux, que quelques-uns deux qui vivent encore, aſſeurent, qu'ils compoſoient trente Bourgades, & qu'ils s'étoient tous renfermez dans un fort d'une lieuë & demie de circuit, lors que les Iroquois les vinrent deffaire, enflez d'une victoire qu'ils avoient remportée ſur trois mille hommes de cette Nation, qui avoient porté la guerre iuſques dans le païs meſme des Agniehronnons.

word expresses it,—being moreover so fat that the Savages, who delight in grease, have difficulty in eating it. Now they are so abundant that one man will pierce with his javelin as many as 40 or 50, under the ice, in three hours' time.

These advantages, in times past, attracted to so desirable a spot most of the Savages of this region, who were dispersed by the fear of the Iroquois. The three Nations now dwelling as strangers on the Bay des Puans formerly lived on the mainland, to the south of this Island,—some on the shores of the Lake of the Ilinois, others on those of the Lake of the Hurons. A part of the so-called people of the Saut possessed territories on the mainland, toward the West; [137 i.e., 139] and the rest also regard that region as their country for passing the winter, during which there are no fish at the Sault. The Hurons called Etiennontatehronnons lived for some years on the Island itself, taking refuge from the Iroquois. Four Villages of the Outaouacs had also their lands in these regions.

But, especially, those who bore the name of the Island and were called Missilimakinac, were so numerous that some of them still living declare that they constituted thirty Villages; and that they all had intrenched themselves in a fort a league and a half in circumference, when the Iroquois—elated at gaining a victory over three thousand men of that Nation, who had carried the war even into the very country of the Agniehronnons—came and defeated them.

In short, the abundance of fish, and the excellence of the soil for raising Indian corn, have ever proved a very powerful attraction for the tribes of these

En un mot la quantité de poiſſon, jointe à l'excellence des terres pour porter le bled d'Inde, a toujours été un attrait fort puiſſant aux peuples de ces quartiers, dont la pluſpart ne vivent que [138 i.e., 140] de poiſſon, & quelques-uns de bled d'Inde.

C'eſt pour ce ſujet que pluſieurs des meſmes peuples, voyans que la paix ſemble s'affermir avec les Iroquois, jettent les yeux ſur ce lieu ſi commode, pour y retourner, chacun en ſon païs, & imiter ceux qui ont dé-ja commencé par les Iſles du Lac des Hurons, lequel par ce moyen ſe trouvera peuplé de nations, preſque depuis un bout juſqu'au l'autre, qui ſeroit une choſe tres-ſouhaittable, pour faciliter l'inſtruction de ces peuples, qu'il ne faudroit pas aller chercher à deux & trois cens lieuës loing, ſur ces grands Lacs, avec des perils, & des fatigues inconcevables.

Pour aider à l'execution du deſſein que pluſieurs Sauvages nous ont témoigné d'habiter de nouveau ce païs, & dont quelques-vns y ont dé-ja paſſé l'Hyver, chaſſans aux environs; nous y avons auſſi hyverné, pour prendre les projets de la Miſſion de ſaint Ignace, d'où il ſera tres-aiſé d'avoir accez à toutes celles du Lac des Hurons, quand [139 i.e., 141] les Nations ſe ſeront renduës, chacune ſur ſes terres.

Ce n'eſt pas que parmy tant d'avantages ce lieu n'ait ſes incommoditez, particulierement pour des François, qui ne ſont encore verſez comme les Sauvages aux diverſes ſortes de peſches, dans leſquelles ils ſont nez, & élevez: les vents & les marées donnent bien de l'exercice aux peſcheurs.

Premierement les vents, parce que ce lieu, eſt le centre de trois grands Lacs qui l'environnent, & qui

regions, the greater number of whom live only [138 i.e., 140] on fish, and some of them on Indian corn.

Hence it is that many of these same tribes, seeing the apparent stability of the peace with the Iroquois, are turning their eyes toward so advantageous a location as this, with the intention of returning hither, each to its own country, in imitation of those who have already made such a beginning on the Islands of Lake Huron. The lake, by this means, will be peopled with nations almost from one end to the other — which would be very desirable for facilitating the instruction of these tribes, as we would not be obliged, in that case, to go in quest of them two and three hundred leagues on these great Lakes, with inconceivable danger and fatigue on our part.

To promote the execution of the plan announced to us by a number of Savages, to settle this country anew,— some of them having already passed the Winter here, hunting in the neighborhood,— we have also wintered here in order to form plans for the Mission of saint Ignace, whence it will be very easy to gain access to all the Missions of Lake Huron when [139 i.e., 141] the Nations shall have returned each to its own district.

We do not mean to imply that, amid so many advantages, this place has not its inconveniences,— especially for Frenchmen, who are not yet skilled, as the Savages are, in the various kinds of fishing amid which the latter are born and reared. The winds and tides certainly furnish the fishermen enough to cope with.

First, the winds. This spot is midway between three great Lakes which surround it and seem to be

ſemblent inceſſamment comme ſe r'envoyer la bale; il n'a pas ſi-toſt ceſſé de venter du Lac des Ilinois, que le Lac des Hurons repouſſe les vents qu'il a receus; & enſuitte le Lac Superieur en fournit d'autres de ſon coſté, & ainſi vont ſe ſuccedant toujours les uns aux autres; & parce que ces La[c]s ſont grands, il ne ſe peut faire que les vents qu'ils produiſent ne ſoient impetueux, ſur tout pendant tout l'Automne.

La ſeconde incommodité provient des marées, deſquelles on ne peut pas proprement donner aucunes regles, car [140 i.e., 142] ſoit qu'elles ſoient cauſées par les vents, qui ſoufflants d'un coſté & d'autre, chaſſent devant eux leurs eaux, & les font couler par une eſpece de flux & de reflux; ſoit que ce ſoient de vrayes marées, & qu'il y ait quelque autre cauſe qui faſſe enfler & diminuer les eaux. Nous y avons apperçû quelquefois tant d'inegalité, & d'autrefois tant de juſteſſe, que nous ne pouvons pas encore bien prononcer ſur le principe de ces mouvemens ſi reguliers, & ſi irreguliers. Nous nous ſommes bien apperçûs, qu'en pleine & nouvelle Lune, les marées changent une fois chaque iour naturel, aujourd'huy haute, demain baſſe, pendant huit ou dix iours, & que le reſte du temps à peine y apperçoit-on du changement, les eaux ſe tenant comme en un entre-deux, ny hautes, ny baſſes, ſi ce n'eſt que les vents cauſent quelque varieté.

Mais trois choſes ſont aſſez ſurprenantes en ces ſortes de marées. La premiere eſt qu'elles portent en ce lieu preſque toujours d'un meſme coſté, ſçavoir vers le Lac des Ilinois, & cependant [141 i.e., 143] ne laiſſent pas d'enfler, & de diminuer à leur ordinaire:

incessantly playing ball with one another,—the winds from the Lake of the Ilinois no sooner subsiding than the Lake of the Hurons sends back those which it has received, whereupon Lake Superior adds others of its own. Thus they continue in endless succession; and, as these Lakes are large, it is inevitable that the winds arising from them should be violent, especially throughout the Autumn.

The second inconvenience arises from the tides, concerning which no fixed rules can be given. For,—[140 i.e., 142] whether they are caused by the winds, which, blowing from one direction or another, drive the water before them, and make it run in a sort of flow and ebb; or whether they are true tides, and hence some other cause explains the rise and fall of the water,—we have at times noted such irregularity in this action, and again such precision, that we cannot yet pronounce upon the principle of these movements, so regular and again so irregular. We have indeed noted that at full and at new Moon the tides change once each day,—to-day high, to-morrow low,—for eight or ten days; while at other times hardly any change is perceptible, the water maintaining nearly an average altitude, neither high nor low, unless the winds cause some variation.

But in this sort of tide three things are somewhat surprising. The first is, that it almost always flows in one direction here,—namely, toward the Lake of the Ilinois,—and meanwhile [141 i.e., 143] it ceases not to rise and fall as usual. The second is, that it runs almost always against the wind, sometimes with as much strength as the tides before Quebec; and we have seen cakes of ice moving against the wind as rapidly as ships under sail. The third is that, amid

la ſeconde eſt qu'elles portent auſſi preſque toujours contre le vent, & quelquefois avec autant de roideur que les marées de devant Quebec; & nous avons veu des glaces aller contre les vents, auſſi viſte que les navires qui ſont à la voile. La troiſieſme eſt que parmi ces courants, nous avons découvert un dégorgement de quantité d'eaux qui rejailliſſent du fond du Lac, & font des boüillons continuels dans le détroit qui eſt entre le Lac des Hurons & celuy des Ilinois: nous croyons que c'eſt une décharge du Lac ſuperieur qui ſe fait par deſſous terre dans ces deux Lacs; & de fait ſans cela nous ne voyons pas clair en deux choſes, ſçavoir que deviennent les eaux du Lac Superieur, & d'où viennent celles des deux Lacs des Hurons & des Ilinois; car pour le Lac Superieur, il n'a qu'une décharge viſible, qui eſt la riviere du Sault, & cependant il eſt certain qu'il reçoit dans ſon ſein plus de quarante belles rivieres, dont il y en a bien douze plus groſſes, & [142 i.e., 144] plus enflées que celle du Sault; où vont donc toutes ces eaux, ſi elles ne trouvent iſſuë ſous terre, par tranſpiration? D'ailleurs, nous ne voyons que fort peu de rivieres entrer dans les Lacs des Hurons, & des Ilinois, qui eſtans neantmoins d'une prodigieuſe grandeur, reçoivent probablement la meilleure partie de leurs eaux par des dégorgemens ſoûterrains, tel que peut eſtre celuy dont nous parlons.

Mais quoy qu'il en ſoit de la cauſe des courans, les peſcheurs n'en reſſentent que trop les effets, parce qu'ils briſent leur rets, ou les font coucher ſur les rochers, du fond de l'eau, où ils s'accrochent aiſément, à cauſe de la figure de ces ſortes de roches, qui ont quelque choſe de bien remarquable; parce que

these currents, we have discovered a great discharge of water gushing up from the bottom of the Lake, and causing constant whirlpools in the strait between the Lake of the Hurons and that of the Ilinois. We believe this to be an underground outlet from Lake superior into the two latter Lakes; and, indeed, we do not otherwise see any answer to two queries,— namely, what becomes of all the water of Lake Superior, and whence comes that in the two Lakes of the Hurons and of the Ilinois? For, as to Lake Superior, it has but one visible outlet, which is the river of the Sault; and yet it is certain that it receives into its bosom more than forty fine rivers, of which fully twelve are wider and [142 i.e., 144] of greater volume than that of the Sault. Whither, then, does all that water go, unless it find an issue under ground and so passes through? Moreover, we see only a very few rivers entering the Lakes of the Hurons and of the Ilinois, which, however, are of enormous size, and probably receive the greater part of their water by subterranean inlets, such as that one may be of which we are speaking.

But, whatever the cause of the currents, the fishermen feel their effects only too well, since these break their nets, or drive them upon the rocks at the bottom of the lake, where they easily catch, owing to the shape of rocks of this sort, which are of a truly remarkable nature. For they are not ordinary stones, but are all transpierced like sponges, in forms so diversified by numerous cavities and sinuosities as to furnish a pleasing spectacle to the curious,— who would find in one of these stones a sort of illustration, in miniature, of what is attempted [143 i.e., 145] with such ingenuity in artificial grottoes.

ce ne ſont pas des pierres à l'ordinaire, mais toutes percées à jour en forme d'éponge, avec des figures ſi variées par les concavitez d'un grand nombre de ſinuoſitez, qu'elles peuvent contenter la veuë des curieux, qui trouveroient en une de ces pierres, comme en abregé, ce qu'on taſche à pratiquer [143 i.e., 145] avec tant d'induſtrie dans les grottes artificielles.

Nous avons conſacré cette nouvelle Feſte par le Bapteſme de cinq enfans, qu'ils ont receu avec toutes les Ceremonies de l'Egliſe en noſtre Chapelle. Dieu ſe ſert meſme des enfans pour le ſalut des enfans. Un de ceux, que nous avons Baptiſé, n'eut pas pluſtoſt pris naiſſance dans le milieu des foreſts, que tous les autres enfans, qui à peine pouvoient parler, ne ceſſerent de luy congratuler, & ſe réjoüir avec luy, en luy diſant & rediſant qu'il ſeroit Baptiſé à MiſſilimaKinac; ainſi qu'il eſt arrivé: & un autre, qui eſtoit auſſi né dans les bois, nous fut preſenté par ſa mere, à cauſe qu'il ne faiſoit que pleurer, & elle nous dit que la cauſe de ſes pleurs n'étoit, que parce qu'il vouloit eſtre Baptiſé; nous eſſuyâmes bien volontiers ſes larmes.

Nous avons auſſi commencé d'exercer nos fonctions, par les prieres, & les inſtructions que nous avons fait à ceux des Sauvages, qui ont hyverné aux environs d'icy. Le train que prendra cette [144 i.e., 146] Miſſion dépend de la reſolution, que les Sauvages ont pris de retourner icy: de fait nous apprenons que les Hurons de Tionnontaté, s'y ſont déja refugiez pour les cauſes qui vont eſtre declarées au Chapitre ſuivant.

We consecrated this new Festival by the Baptism of five children, conferring it with all the Ceremonies of the Church in our Chapel. God makes use even of children for the salvation of children. In the case of one of those whom we Baptized, no sooner had it been born, in the heart of the forests, than all the other children, although hardly able to speak, could find no end to their congratulations, and rejoiced with it, one telling it again and again that it would be Baptized at Missilimakinac — as it really was. Another one, too, who was likewise born in the woods, was brought to us by its mother, because it did nothing but cry; and she told us that the cause of its crying was simply its desire to be Baptized. We very gladly dried its tears.

We also began the exercise of our functions by teaching the Savages wintering near here to pray, and by giving them instruction. The future course of this [144 i.e., 146] Mission depends on the resolution adopted by the Savages to return thither. Indeed, we learn that the Hurons from Tionnontaté have already sought refuge there, for reasons which will be explained in the following Chapter.

## CHAPITRE IV.

### DE LA MISSION DU SAINT ESPRIT, À L'EXTREMITÉ DU LAC SUPERIEUR.

CES quartiers du Nord ont leurs Iroquois auſſi bien que ceux du Sud; Ce ſont certains peuples qu'on nomme les Nadoueſſi, qui ſe ſont rendus redoutables à tous leurs voiſins, parce qu'ils ſont naturellement belliqueux; & quoy qu'ils ne ſe ſervent que de l'arc, & de la fléche, ils en uſent neantmoins avec tant d'adreſſe, & avec tant de promptitude, qu'en un moment ils rempliſſent l'air, ſur tout quand à la façon des Parthes, ils tournent viſage en fuyant, car c'eſt pour lors qu'ils décochent [145 i.e., 147] leurs fléches ſi preſentement [*sc.* preſtement], qu'ils ne ſont pas moins à craindre dans leur fuite que dans leurs attaques.

Ils habitent ſur les rivages, & aux environs de cette grande riviere appellée Miſſiſipi, de laquelle il ſera parlé; Ils ne ſont pas moins de quinze Bourgades aſſez peuplées, & cependant ils ne ſçavent ce que c'eſt de cultiver la terre pour l'enſemencer, ſe contentant d'une eſpece de ſeigle de marais, que nous nommons folle avoine, que leurs fourniſſent naturellement les prairies, qu'ils partagent entr'eux, pour y faire la recolte chacun à part, ſans empieter les uns ſur les autres.

C'eſt à ſoixante lieuës de l'extremité du Lac ſuperieur, vers le Soleil Couchant, & comme au centre

## CHAPTER IV.

### OF THE MISSION OF SAINT ESPRIT, AT THE HEAD OF LAKE SUPERIOR.

THESE regions of the North have their Iroquois, as do those of the South. They are a certain people called the Nadouessi, who, as they are naturally warlike, have made themselves feared by all their neighbors; and, although they use only bows and arrows, they yet handle them with such skill and readiness as to fill the air with shafts in an instant,—especially when, like the Parthians, they face about in their flight; for then they discharge [145 i.e., 147] their arrows so rapidly as to render themselves not less formidable when fleeing than when attacking.

They live near and on the banks of that great river called Missisipi, of which further mention will be made. They comprise no fewer than fifteen Villages of considerable size, and yet know not what it is to till the soil for the purpose of sowing seed. They are content with a kind of marsh rye which we call wild oats, which the prairies furnish them naturally,—they dividing the latter among themselves, and each gathering his own harvest separately, without encroaching on the others.

They are sixty leagues from the head of Lake superior in a Westerly direction, and well-nigh in the center of the Nations of the West,—with all of whom they are at war, in consequence of a general

des Nations de l'Oüeſt; qu'ils ont toutes ſur les bras, par une Ligue generale qui s'eſt faite contr'eux, comme contre l'ennemy commun.

Ils parlent une Langue toute particuliere, & entierement diſtincte de celle des Algonquins & des Hurons, qu'ils ſurpaſſent de beaucoup en generoſité, [146 i.e., 148] puis qu'ils ſe contentent ſouvent de la gloire d'avoir emporté la victoire, & renvoyent libres les priſonniers qu'ils font dans le combat, ſans les avoir endommagez.

Nos Outaoüacs & nos Hurons de la pointe du ſaint Eſprit, avoient juſqu'à preſent entretenu une eſpece de paix avec eux; mais les affaires s'eſtant broüillées pendant l'hyver dernier; & meſme quelques meurtres ayant eſté commis de part & d'autre, nos Sauvages eurent ſujet d'apprehender, que l'orage ne vint crever ſur eux, & jugerent qu'il leur eſtoit plus ſeur de quitter la place, comme ils firent de fait dés le Printemps qu'ils ſe retirerent dans le Lac des Hurons; Les Outaoüacs en l'Iſle d'Ekaentouton, avec ceux de leur Nation, qui dés l'an paſſé y avoient pris le devant, & où nous avons en ſuite établ̈y la Miſſion de ſaint Simon; & les Hurons en cette Iſle fameuſe de Miſſilimakinac, où nous avons commencé l'hyver dernier la Miſſion de ſaint Ignace.

Et comme dans ces ſortes de tranſmigrations, les eſprits ne ſont pas aſſez raſſis, [147 i.e, 149] auſſi le Pere Marquette qui a eu ſoin de cette Miſſion du ſaint Eſprit, y a eu plus à ſouffrir, qu'à faire pour la Converſion de ces peuples; car outre quelques enfans qu'il a Baptiſez, les malades qu'il a conſolez, & les inſtructions qu'il a continuées à ceux qui font profeſſion du Chriſtianiſme, il n'a pas peu beaucoup

League formed against themselves as against a common foe.

They speak a Language peculiar to themselves, and entirely distinct from that of the Algonquins and Hurons, whom they far exceed in magnanimity,—[146 i.e., 148] being often content with the glory of winning a victory, and sending back free and uninjured the prisoners taken by them in battle.

Our Outaouacs and Hurons of point saint Esprit had thus far maintained a sort of peace with them; but as their relations became embroiled during the past winter, some murders even being committed on each side, our Savages had reason to fear the storm might burst over them, and deemed it safer to leave their location. This they did in the Spring, when they withdrew to the Lake of the Hurons,—the Outaouacs to the Island of Ekaentouton, to join the people of their own Nation who had preceded them thither, where we then planted the Mission of saint Simon; and the Hurons to that famous Island of Missilimakinac, where we last winter began the Mission of saint Ignace.

And as, in transmigrations of this sort, people's minds are in no very settled condition, [147 i.e., 149] so Father Marquette, who had charge of that Mission of saint Esprit, had more to suffer than to achieve for those people's Conversion; for what with Baptizing some children, comforting the sick, and continuing the instruction of those professing Christianity, he was unable to give much attention to converting the others. He was obliged to leave that post with the rest, and to follow his flock, undergoing the same hardships and incurring the same dangers.

vacquer à la converſion des autres, ayant eſté obligé auſſi bien qu'eux de quitter ce poſte, pour ſuivre ſon troupeau, ſubir les meſmes fatigues & encourir les meſmes dangers.

C'eſt pour ſe rendre en cette terre de Miſſilimakinac, où ils ont déja demeuré autrefois, & qu'ils ont ſujet de preferer à beaucoup d'autres, à cauſe des avantages que nous en avons raportez au Chapitre precedent, & en outre, parce que ce climat, eſt ce ſemble tout different de celuy des autres circonvoiſins, car l'hyver y eſt aſſez court, n'ayant commencé que long-temps apres Noël, & finy vers la my-Mars, auquel temps nous avons veu icy renaiſtre le Printemps.

Il commença par un Parelie, qui ſembloit [148 i.e., 150] en eſtre le preſage, & qui ayant paru icy, & ailleurs, avec des circonſtances curieuſes, merite qu'on en parle en particulier.

### DESCRIPTION DE DIVERSES PARELIES, QUI ONT PARU CÉT HYVER EN CES QUARTIERS.

Le vingt-unieſme Janvier 1671. fut veu le premier Parelie dans la Baye des Puans, une ou deux heures avant Soleil couché; on voyoit en haut un grand Croiſſant, dont les cornes regardoient le Ciel, & aux deux coſtez du Soleil, deux autres Soleils, également diſtans du vray Soleil, qui tenoit le milieu. Il eſt vray qu'on ne les découvroit pas entierement, parce qu'ils étoient couverts, partie d'un nuage de couleur d'arc en Ciel, partie d'une grande lueur blanche, qui empeſchoit l'œil de les bien diſtinguer: Les Sauvages voyant cela, dirent que c'eſtoit ſigne d'un grand froid, qui de fait fut tres-violent les jours ſuivans.

Their purpose was to repair to that land of Missilimakinac where they had already dwelt in times past, and which they have reason to prefer to many others because of its attractions, as described by us in the preceding Chapter, and also because its climate seems to be utterly different from that of the surrounding regions. For the winter there is rather short, not beginning until long after Christmas, and ending toward the middle of March, at which season we have witnessed here the new birth of Spring.

It began with a Parhelion which seemed [148 i.e., 150] to be its presage; and which, having been seen here and elsewhere with curious attending circumstances, deserves to receive mention in detail.

### DESCRIPTION OF DIVERS PARHELIA THAT HAVE APPEARED THIS WINTER IN THESE REGIONS.

On the twenty-first of January, 1671, one or two hours before Sunset, the first Parhelion was seen at the Bay des Puans. High in the air was seen a great Crescent, its horns pointing Heavenward; while on the two sides of the Sun were two other Suns, at equal distances from the real one, which occupied the middle. It is true, they were not entirely revealed, as they were covered in part by a Rainbow-hued cloud, and in part by an intense white radiance, which prevented the eye from clearly distinguishing them. When the Savages saw this, they said that it was the sign of a severe cold spell; and indeed the succeeding days were extremely cold.

[149 i.e., 151] On March sixteenth of the same year, the same Parhelion showed itself in three places more than fifty leagues apart.

It was seen at the Mission of saint Ignace at Missi-

[149 i.e., 151] Le ſeizieſme de Mars de la meſme année, ſe fit voir le meſme Parelie, en trois endroits differents les uns des autres, de plus de cinquante lieuës.

Il fut donc veu en la Miſſion de ſaint Ignace à MiſſilimaKinac, où parurent trois Soleils, diſtans les uns des autres comme d'une demie lieuë en apparence, en voicy trois circonſtances que nous avons remarquées. La premiere eſt, qu'ils ſe firent voir deux fois le meſme jour, ſçavoir le matin, une heure apres le Soleil levé, & le ſoir une heure avant ſon couché: La ſeconde eſt, que celuy des trois, qui le matin eſtoit du coſté du Midy, le ſoir, ſe trouva du côté du Septentrion; & en outre, celuy, qui le matin eſtoit du coſté du Septentrion, ſe voyoit plus bas, que celuy du milieu, & le ſoir, ayant changé de ſituation, & pris le coſté du Midy, s'eſtoit placé plus haut que le vray Soleil. La troiſieſme circonſtance eſt touchant la figure des deux faux Soleils; car celuy, qui eſtoit du coſté du Midy, ſe voyoit ſi bien formé, qu'à peine le pouvoit-on diſtinguer du vray, ſinon qu'il paroiſſoit [150 i.e., 152] orné d'une bande d'écarlate, du coſté qu'il regardoit le vray Soleil; mais l'autre qui tenoit la gauche, avoit beaucoup plus de l'apparence d'un Iris en ovale que d'un Soleil; neantmoins on voyoit bien que c'en eſtoit une image, en laquelle le Peintre n'avoit pas aſſez bien reuſſi, quoy qu'il fut couronné comme d'un filet d'or, qui luy donnoit fort bonne grace.

Ce meſme Parelie fut veu le meſme jour en l'Iſle d'EKaentouton, dans le Lac des Hurons, a plus de quarante lieuës de MiſſilimaKinac: Voicy ce qu'on en a remarqué de curieux à ſçavoir, trois Soleils

limakinac, where three Suns appeared, seeming to be about half a league from one another. The following three circumstances were noted by us. First, they became visible twice on the same day,—namely, in the morning, an hour after the Sun rose; and in the evening, an hour before it set. Second, that one of the three which in the morning was toward the South, was found in the evening toward the North; and, furthermore, the one which in the morning was toward the North, was seen in a lower position than the one in the middle; while in the evening, having changed its position and taken the South side, it was situated higher than the real Sun. The third circumstance has to do with the shape of the two false Suns; for the one toward the South seemed so well formed that it could hardly be distinguished from the real one, except that, [150 i.e., 152] on the side toward the latter, it appeared to be adorned with a band of scarlet. The other, however, which was on the left, had much more the appearance of an oval-shaped Iris than of a Sun, although it was very evidently a representation of one, in which the Painter had not been remarkably successful; yet it was crowned with a sort of gold fillet, which gave it a very beautiful aspect.

This same Parhelion was seen the same day on the Island of Ekaentouton, in the Lake of the Hurons, more than forty leagues from Missilimakinac. The following curious facts were noted. Three Suns appeared in the West simultaneously, parallel with the earth, and equal in size, although not in beauty. The real Sun was toward the West-Southwest, while of the two false ones, one was toward the West, the other toward the Southwest. At the same time

parurent en meſme temps du coſté du Couchant; ils étoient paralelles à la terre, & égaux en groſſeur, mais non pas en beauté. Le veritable Soleil eſtoit à l'Oüeſt ſur Oüeſt; & les deux faux, l'un à l'Oüeſt, l'autre au ſur-Oüeſt: On vit en meſme temps deux parties de cercles paralelles à l'oriſon, tenant beaucoup des couleurs de l'arc-en-Ciel; le bleu eſtoit en dedans, la couleur d'aurore au milieu, & le gris obſcur, ou cendre, eſtoit à l'exterieur: [151 i.e., 153] De plus un quart de cercle perpendiculaire à l'oriſon, preſque de meſme couleur, touchoit le faux Soleil, qui eſtoit au ſur Oüeſt, & coupant le demy cercle paralelle à l'oriſon, ſe confondoit, & ſe perdoit dans cette rencontre, où le faux Soleil paroiſſoit. Le Ciel n'étoit pas ſi net du coſté des Soleils que par tout ailleurs, où l'on ne voyoit aucune nuée, mais ſeulement l'air mediocrement ſerain: On découvroit nettement la Lune, & s'il euſt eſté nuit, les eſtoiles auroient aiſément paru: L'air pouvoit ſouſtenir les faux Soleils durant un temps aſſez notable, mais non pas le veritable; Ces trois Soleils enſemble ne faiſoient pas tant de lumiere, que le vray Soleil en fait, quand le Ciel eſt bien pur: Il y avoit apparence de vent en l'air, parce que les faux Soleils diſparoiſſoient de temps en temps, & meſme le veritable, au deſſus duquel enfin, fut veu un quatrieſme Soleil poſé en ligne droite, & en meſme diſtance que paroiſſoient les deux autres, qui tenoient les coſtez: Ce troiſieſme faux Soleil dura fort peu de temps, mais [152 i.e., 154] les deux demy cercles dont nous avons parlé, ne s'évanoüirent pas ſi toſt, & lors que tous les faux Soleils ceſſerent de paroiſtre, ils laiſſerent apres eux deux arcs-en-Ciel, comme de beaux

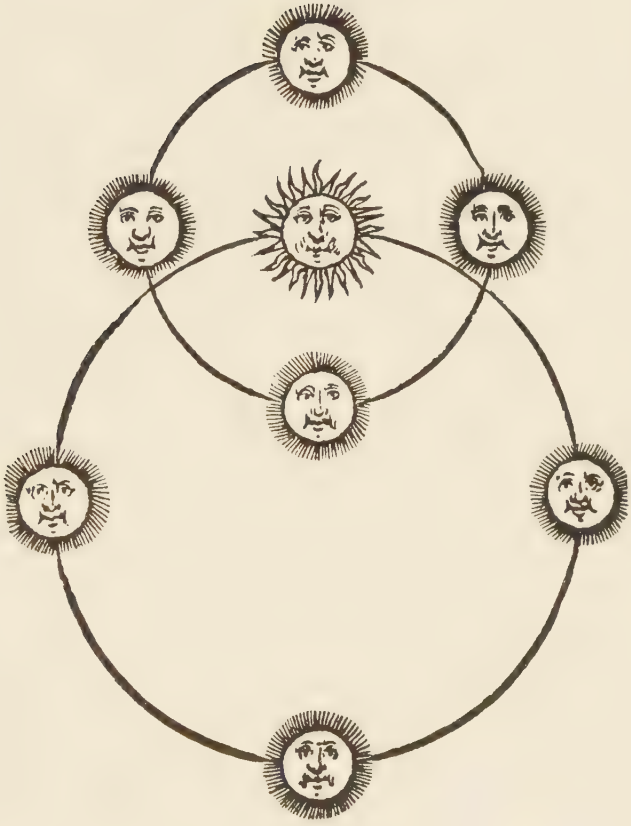
were seen parts of two circles parallel with the horizon and colored much like the Rainbow,—the blue being inside, the color of aurora in the middle, and the dull gray or ash-color on the outside. [151 i.e., 153] Moreover, a quarter of a circle, perpendicular to the horizon, and colored nearly in the same manner, touched the false Sun which was toward the West; and, cutting the semicircle which was parallel with the horizon, became confused and lost at this intersection, where the false Sun appeared. The Sky was not so clear near the Suns as in its remaining portion, where not a cloud was seen and the atmosphere was moderately clear. The Moon was distinctly visible, and, had it been night, the stars would have been easily seen. The atmosphere was able to hold the false Suns for a considerable time, but not the real one. These three Suns together did not give so much light as does the real Sun when the Sky is perfectly clear. There was an apparent wind in the higher atmosphere, the false Suns disappearing from time to time, as did even the real one; above it at length was seen a fourth Sun, situated directly over it, and at the same distance from it as the two others which were seen at its sides. This third false Sun continued but a very short time, although [152 i.e., 154] the two semicircles which we mentioned did not fade away so soon; and when all the false Suns ceased to appear, they left behind them two Rainbows as the last beautiful traces of their light. The Savages, who regard all such unusual things as Spirits, and who hold that these Spirits are married, asked the Father who instructed them whether these were not the Sun's wives, that he was observing with such curiosity. He told them

reſtes de leurs lumieres. Les Sauvages qui tiennent toutes ces choſes extraordinaires, pour des Genies, & qui eſtiment que ces Genies ſont mariez, demandoient au Pere, qui les inſtruiſoit, ſi ce n'eſtoient pas les femmes du Soleil, qu'il conſideroit ſi curieuſement: Il leur dit que celuy qui a tout fait, vouloit les inſtruire ſur le Myſtere de la Sainte Trinité, & les deſabuſer par le Soleil meſme, qu'ils adoroient; De fait le lendemain de ce Parelie, les femmes, qui auparavant ne vouloient pas entendre parler de la priere, preſenterent leurs enfans pour eſtre Baptiſez.

Enfin ce meſme Phenomene, s'eſt auſſi fait voir le meſme jour au Sault, mais d'une façon bien differente, & plus admirable, parce qu'outre les trois Soleils qui parurent le matin, on en vit huit tous enſemble, un peu apres midy, Voicy comme ils eſtoient rangez: Le [153 i.e., 155] vray Soleil eſtoit couronné d'un cercle, formé des couleurs de l'arc-en-Ciel, dont il eſtoit le centre; Il avoit à ſes deux coſtez, deux Soleils contrefaits, & deux autres, l'un comme ſur ſa teſte, & l'autre, comme à ſes pieds; ces quatre derniers eſtoient placez ſur la circonference de ce cercle, en égale diſtance, & directement oppoſez les uns aux autres: De plus on voyoit un autre cercle de meſme couleur que le premier; mais beaucoup plus grand, qui paſſoit par en haut par le centre du vray Soleil, & avoit le bas, & les deux coſtez chargez de trois Soleils apparens; & tous ces huit luminaires faiſoient enſemble un Spectacle tres-agreable aux yeux, comme on en peut juger par la figure qui la repreſente.

that the maker of all things wished to instruct them concerning the Mystery of the Holy Trinity, and to disabuse them by means of the very Sun that they worshiped. Indeed, on the day after this Parhelion, the women who had before been unwilling to hear any mention of prayer, offered their children for Baptism.

Finally, this same Phenomenon was also seen on the same day at the Sault, but in a manner very different and more wonderful,— since, in addition to the appearance of three Suns in the morning, eight were seen all together soon after noon, arranged as follows. The [153 i.e., 155] real Sun was crowned with a circle formed of Rainbow hues, of which it occupied the center, having at its two sides two counterfeit Suns, and two others placed, one at its head, so to speak, and the other at its feet. These four last named were situated on the circle's circumference, equally distant from, and directly opposite, one another. Furthermore, another circle was seen, of like hues with the first, but much larger, passing up through the center of the real Sun and carrying, at its lowest point and at its two sides, three apparent Suns. And all these eight luminaries formed together a Spectacle highly pleasing to behold, as can be inferred from the figure representing it.



## [155 i.e., 157] CHAPITRE V.

### DE LA MISSION DE S. FRANÇOIS XAVIER, & DES NATIONS QUI EN DEPENDENT.

CETTE Miſſion embraſſe huit Nations differentes, ou meſme davantage, qui voudroit comprendre quelques peuples moins ſedentaires, qui y ont rapport.

Les premiers cultivez, & les plus inſtruits en la foy, ſont ceux qui demeurent dans le fonds de la Baye, communément appellée des Puans, elle porte ce nom, qui eſt le meſme que les Sauvages donnent à ceux, qui habitent proche de la mer, peut-eſtre parce que l'odeur des mareſcages, dont cette Baye eſt environnée, a quelque choſe de celle de la mer; & d'ailleurs il eſt difficile qu'il ſe faſſe ſur l'Ocean des coups de vent plus impetueux, que ceux qui ſe font reſſentir en ce lieu, avec des tonnerres extremement violens, & preſque continuels.

[156 i.e., 158] Quatre Nations y font leur reſidence, à ſçavoir ceux qui portent le nom des Puans, & qui y ont toujours demeuré, comme en leur propre païs. D'un peuple tres-floriſſant & tres nombreux qu'ils eſtoient, ils ſont preſque reduits à rien, ayant eſté exterminez par les Ilinois leurs ennemis: Les Pouteoüatami, les Ouſaki, & ceux de la Fourche y demeurent auſſi; mais comme eſtrangers, la crainte des Iroquois les ayant chaſſez de leurs terres, qui ſont entre le Lac des Hurons, & celuy des Ilinois.

## [155 i.e., 157] CHAPTER V.

### OF THE MISSION OF ST. FRANÇOIS XAVIER, AND THE NATIONS DEPENDENT THEREON.

THIS Mission embraces eight different Nations, or even more, if we include some unsettled tribes which sustain relations to it.

The first to receive our attention, and the best instructed in the faith, are the people living at the head of the Bay commonly called des Puans. This name, which is the same as that given by the Savages to those who live near the sea, it bears perhaps because the odor of the marshes surrounding this Bay somewhat resembles that of the sea; and, besides, there can hardly be more violent blasts of wind on the Ocean than are experienced in this region, accompanied by very heavy and almost continual thunder.

[156 i.e., 158] Four Nations make their abode here,— to wit, the people named Puans [Stinkards], who have always lived here as in their own country, and who have been reduced to nothing from their very flourishing and populous state in the past, having been exterminated by the Ilinois, their enemies; the Pouteouatami, the Ousaki, and the nation of the Fork also live here, but as foreigners, driven by their fear of the Iroquois from their own territories, which lie between the Lake of the Hurons and that of the Ilinois.

A fifth Nation, known as "the Wild-Oats people,"

Une cinquieſme Nation, qu'on appelle ceux de la Folle Avoine, à cauſe qu'il s'en retrouve en leur païs, habite ſur les rivages d'une aſſez belle riviere, qui ſe décharge dans cette meſme Baye, à 15. ou 20. lieuës du fond.

Entrant dans les terres, par une autre riviere, qui eſt à l'extremité de la Baye, on navige, & on tourne à droit, pour rencontrer la Nation des Outagami, peuples fiers, & arrogans; & aſſez proche une autre nommée les Nantoüé; puis montant à gauche, ſur la meſme [157 i.e., 159] riviere l'on trouve la Nation des Maſkoutench, & Oumami, peuples plus civils & plus doux, ainſi qu'il ſera declaré cy-apres.

Toutes ces Nations ſont compriſes dans la Miſſion de ſaint François Xavier; & l'on va voir, dans les articles ſuivans, comme la Foy leur a eſté à toutes annoncée, & qu'elles ſont les operations de la grace ſur ces pauvres Barbares.

## ARTICLE I. VOYAGE EN LA BAYE DITE DES PUANS, & DE CE QUI S'Y EST PASSÉ DE PLUS CONSIDERABLE.

Le Pere Claude Alloüez, qui a ſoin de cette Egliſe, & qui en a jetté les premiers fondemens, ayant eſté obligé, l'eſté paſſé, de faire un tour juſqu'au Sault, en partit peu apres, non ſeulement pour donner juſques dans la Baye des Puans, mais auſſi pour pouſſer juſques à la Nation du Feu. Je l'accompagnay dans ce voyage.

[158 i.e., 160] Nous nous rendiſmes au fond de cette Baye le 6. Septembre 1670. apres plus de cent lieuës de chemin, que nous fiſmes en Canot aſſez heureuſement; nous y trouvâmes les affaires en aſſez

because this grain grows in their country, dwells on the banks of a river of considerable beauty, which empties into this same Bay, 15 or 20 leagues from its head.

Proceeding inland by another river at the very end of the Bay, we pursue our course, and, turning to the right, encounter the Nation of the Outagami,— a proud and arrogant people; while at no great distance is another, called the Nantoué. Then, ascending the same [157 i.e., 159] river toward the left, we find the Maskoutench and Oumami Nations, who are more civilized and gentle, as will be shown below.

All these Nations are included in the Mission of saint François Xavier, and it will be seen in the following articles how the Faith was proclaimed to them all, and what were the operations of grace upon those poor Barbarians.

## ARTICLE I. JOURNEY TO THE BAY CALLED DES PUANS, AND THE MORE IMPORTANT OCCURRENCES THERE.

FATHER Claude Allouez,— who has charge of this Church, and laid its first foundations,— being obliged last year to make a tour as far as the Sault, set out with little delay, purposing not merely to make his way to the Bay des Puans, but also to push on as far as the Fire Nation. I accompanied him on this journey.

[158 i.e., 160] We reached the head of this Bay on the 6th of September, 1670, after a voyage of more than a hundred leagues, which we made by Canoe, without mishap. We found matters there in a rather bad state, and the Savages highly incensed

mauvaiſe poſture, & les eſprits des Sauvages fort aigris contre les François, qui y eſtoient en commerce, les maltraitant de fait, & de paroles, pillant, & enlevant, malgré eux, leurs marchandiſes, & ſe cõportant envers eux avec des inſolences, & des indignitez inſupportables.

La cauſe de ce deſordre eſt, qu'ayant receu quelques mauvais traitemens des François, chez qui ils eſtoient venus cette année en traite, & particulierement des Soldats, de qui ils pretendoient avoir receu pluſieurs torts, & pluſieurs injures; pour s'en venger, comme ces peuples ſont mutins plus que tous les autres, ils avoient choiſi une quarantaine de leurs jeunes gens, leur creant un Capitaine, & en avoient fait une Compagnie de Soldats, pour en uſer à l'endroit de nos François, qui ſont en ces païs-là, comme les Soldats de nos habitations Françoiſes en avoient uſé à leur égard.

[159 i.e., 161] A noſtre arrivée, nous appaiſâmes les eſprits, & arretâmes les inſolences de ces Barbares; apres quoy, nous fiſmes aſſembler les quatre Nations de cette Baye, afin de leur declarer, en plein Conſeil, la cauſe de noſtre venuë, qui n'étoit que pour leur enſeigner le chemin du Ciel, & à rendre obeïſſance au maiſtre de nos vies; & en meſme temps, afin de leur faire les reprimandes neceſſaires, ſur les deſordres, qui ſe paſſoient, & auſquels, comme anciens, & plus ſages que les jeunes gens, ils devoient apporter remede, s'ils ne vouloient encourir l'indignation de Monſieur le Gouverneur.

Ce Conſeil ſe fit de leur part avec les meſmes Ceremonies, qu'ils ont veu pratiquer en nos habitations: Ces Soldats de nouvelle erection, ſe mirent en devoir

against the French who were trading with them; they were maltreating the latter in deed and word, pillaging and robbing them of their goods, in spite of their resistance, and subjecting them to unbearable insolence and indignity.

The cause of the disturbance was this: the natives had received some ill treatment from the French, whom they had this year visited for purposes of trade, and especially from the Soldiers, at whose hands they claimed to have suffered many wrongs and injuries. In order to avenge themselves,—these peoples being more unruly than any others,—they had chosen two-score of their young men, appointed a Captain over them, and thus formed a Company of Soldiers, for the purpose of treating our Frenchmen who were in those regions in the same way as the Soldiers at our French settlements had treated them.

[159 i.e., 161] Upon our arrival, we soothed the feelings and checked the insolence of these Barbarians; after which, we called together the four Nations of this Bay, in order to announce to them in full Council the motive of our coming, which was merely to teach them the way to Heaven, and also obedience to the master of our lives; and, at the same time, to administer the needed reprimands for the current disturbances, to which, as our hearers were elders and were more discreet than the young men, they were bound to apply a remedy unless they wished to incur Monsieur the Governor's indignation.

This Council was attended, on their part, with the same Formalities they had seen observed at our settlements. Those newly-made Soldiers took it upon themselves to honor us with the same ceremonies

de nous faire, par honneur, ce qu'ils avoient veu obſerver aux noſtres, en pareille rencontre; mais tout à la Sauvage, c'eſt à dire ridiculement, n'y étans pas accouſtumez. Quand il fut donc temps de s'aſſembler, ils vinrent deux nous appeller, le fuzil ſur l'épaule, [160 i.e., 162] & la hache d'armes à la ceinture, au lieu d'eſpée; & pendant tout le temps de l'aſſemblée, ils demeuroient toujours comme en faction à la porte de la Cabane, tenant meilleure mine qu'ils pouvoient, ſe promenant (ce que ne font iamais les Sauvages) les fuſils ſur une eſpaule, & puis ſur l'autre, avec des poſtures tout à fait ſurprenantes, & d'autant plus ridicules, que plus ils tâchoient de le faire ſerieuſement: Nous avions peine à nous empeſcher de rire, quoy que nous ne traitaſſions que d'affaires tres-importantes, ſçavoir des Myſteres de noſtre Religion, & des choſes neceſſaires pour ne pas brûler eternellement dans les Enfers.

Le ſoir tous les anciens nous vinrent viſiter par honneur, ces Soldats Sauvages, ſi agreablement Franciſez, faiſant toujours leur devoir: Ils nous témoignerent le contentement qu'ils avoient, de nous voir, & d'avoir entendu les choſes de la Foy, qu'on leur avoit expliquées: puis tâchant à ſe juſtifier du mieux qu'ils pouvoient, touchant les deſordres, ſur leſquels, nous les avions [161 i.e., 163] reprimandez, ils ajoûterent que leurs Soldats n'avoient pas ſi mal-traité les François, qu'ils en avoient eſté mal-traitez en nos habitations; qu'ils n'avoient eſtropié perſonne; mais qu'eux portoient les marques, des bras rompus, & des mains coupées, & des autres bleſſures, qu'ils avoient receuës: Il ajouſterent que leurs jeunes gens n'ont pas d'eſprit, & n'écoutent pas les anciens, ſur

that they had seen practiced by ours, but wholly in the manner of Savages,—that is, absurdly, as they were unaccustomed to such things. For, when it was time to assemble, two of them came to call us, muskets shouldered [160 i.e., 162] and war-hatchets, instead of swords, at the belt; and throughout the sitting of the assembly they continued this species of sentry duty at the Cabin door, assuming as much dignity as they could, and pacing back and forth (which the Savages never do) with their muskets now on one shoulder and now on the other, striking the most astonishing attitudes, and making themselves the more ridiculous, the more they tried to comport themselves seriously. We had difficulty in refraining from laughter, although we were treating of only the most important matters,—namely, the Mysteries of our Religion, and what must be done in order not to burn forever in Hell.

In the evening, all the elders paid us a visit of honor, those Savage Soldiers, so amusingly Frenchified, still on duty. They assured us of their pleasure at seeing us, and at hearing about matters pertaining to the Faith, which had been explained to them. Then, trying to justify themselves as best they could concerning the disorders for which we had [161 i.e., 163] reprimanded them, they added that their Soldiers had not used the French so ill as they themselves had been used by the latter at our settlements; that they had maimed no one, but themselves bore the marks of broken arms, cut hands, and other wounds that they had received. They further declared that their young men had no sense, and would not listen to the elders, especially as they allowed themselves the license commonly ascribed

tout étant dans la licence, qu'on attribuë d'ordinaire aux Soldats; que neantmoins ils nous avoient obeï, & avoient chaſſé cette Compagnie, dont nous n'en voyons plus de marque. Ils ajoûterent pluſieurs autres choſes pour leur juſtification, & ne manquerent pas de nous faire recit du bon accueil que leur avoit fait Monſieur le Gouverneur, & les François de Quebec, ce qui les avoit obligez à faire ceſſer plus pro[m]ptement les deſordres.

Le Pere Alloüez eut tout loiſir, pendant l'hyver qu'il a paſſé en cette Baye, de les inſtruire; en quoy, Dieu luy a donné tel ſuccés, qu'il rend témoignage d'eux par ces paroles: Ie puis dire [162 i.e., 164] qu'ils ſont pour la pluſpart diſpoſez à recevoir noſtre Sainte Foy, ils craignent les iugemens de Dieu, & l'Enfer, & demandent avec inſtance une Chapelle pour s'y aſſembler, & faire les prieres: les Ilinois, qu'on dit eſtre déia arrivez, pour demeurer en ce païs, groſſiront cette Egliſe, car ils ont de tres-belles diſpoſitions pour le Chriſtianiſme, comme il paroiſtra par ce qu'il en ſera dit aux articles ſuivans.

## ARTICLE II. VOYAGE DES DEUX MESMES PERES À LA NATION DU FEU, & DE LA BEAUTÉ & DES RARETEZ DE CE PAÏS.

Si le païs de cette Nation, a quelque choſe pour ſa beauté du Paradis terreſtre, on peut dire que le chemin qui y conduit, eſt auſſi en quelque façon ſemblable à celuy, que noſtre Seigneur nous repreſente pour arriver au Ciel. Car à peine a-t-on avancé une journée dans la riviere du fond de la [163 i.e., 165] Baye des Puans, qu'on trouve trois, ou quatre lieuës de rapides à combattre, plus difficiles, que ceux qui ſont ordinairement dans les autres rivieres, en ce que

to Soldiers; nevertheless, they said, they had obeyed us and had dispersed that Company, of which we saw no further sign. They gave also several other excuses in their justification, and failed not to tell us about the kind reception which Monsieur the Governor and the French at Quebec had given them,—which had obliged them to check the disturbances all the more promptly.

Father Allouez had abundant leisure, during the winter that he spent at this Bay, to instruct the people; and in this God granted him such success that he testifies of them as follows: "I can say [162 i.e., 164] that they are, for the most part, disposed to receive our Holy Faith, fearing God's judgments and Hell, and making urgent request for a Chapel in which to meet and pray." The Ilinois, who are said to have already arrived with the intention of dwelling in that region, will swell that Church, for they are very well disposed toward Christianity, as will appear from the account of them in the following articles.

## ARTICLE II. JOURNEY OF THE SAME TWO FATHERS TO THE FIRE NATION, AND THE BEAUTY AND CURIOSITIES OF THAT COUNTRY.

If the country of this Nation somewhat resembles an earthly Paradise in beauty, the way leading to it may also be said to bear some likeness to the one depicted by our Lord as leading to Heaven. For scarcely has one proceeded a day's journey up the river from the head of the [163 i.e., 165] Bay des Puans, when he finds three or four leagues of rapids to contend with; and they are more difficult than is usual in other rivers, since the pebbles on which the

les cailloux, ſur leſquels il faut marcher à pieds nuds, pour traiſner les Canots, ſont ſi affilez, & ſi coupans, qu'on a toutes les peines du monde à s'y tenir ferme, contre le grand courant de ces eaux.

Au Sault de ces rapides, nous trouvâmes comme une Idole, que les Sauvages honorent en cét endroit là, ne manquant jamais en paſſant de luy faire quelque Sacrifice, ou de petun, ou de fléches, ou de peintures, ou d'autres choſes; pour la remercier de ce que par ſon aſſiſtance, ils avoient évité, en montant, les dangers des cheutes d'eau, qui ſont en ces courans; ou bien, s'ils avoient à deſcendre, pour le prier de les aſſiſter en cette navigation perilleuſe. C'eſt un rocher formé naturellement en façon de buſte d'homme, où de loin, on ſemble diſtinguer la teſte, les épaules, la poitrine, mais bien plus le viſage, que les paſſans peignent d'ordinaire [164 i.e., 166] de leurs plus belles couleurs. Pour oſter cette occaſion d'idolatrie, nous l'avons fait enlever, à force de bras, & l'avons jetté au fond de la riviere, pour ne paroiſtre plus jamais.

Apres qu'on a paſſé ces chemins également rudes & dangereux, en recompenſe de toutes ces difficultez qu'on a franchies, on entre dans le plus beau païs qu'on puiſſe jamais voir, ce ſont toutes prairies à perte de veuë de tous coſtez, coupées d'une riviere qui y ſerpente doucement, & dans laquelle, c'eſt ſe repoſer, que d'y voguer en ramant: On a paſſé le païs des foreſts & des montagnes, quand on eſt arrivé à celuy-cy; Il n'y a que de petites éminences plantées de bocages d'eſpace en eſpace, comme pour preſenter leur ombre aux paſſans; afin de s'y rafraichir contre les ardeurs du Soleil.

On n'y voit que des ormes, des cheſnes, ou autres

men must walk barefoot, dragging the Canoes, are so sharp and cutting that they have the utmost difficulty in withstanding the swift current which flows there.

At the Fall of these rapids, we found a sort of Idol which the Savages of that region honor, never failing to offer it some Sacrifice in passing,—either of tobacco, or arrows, or painted objects, or other articles,—to thank it for aiding them to escape, on their way up, the dangers of the waterfalls occurring in the stream; or else, if they have to descend, to pray for its assistance on that perilous voyage. It is a rock shaped by nature in the form of a human bust, in which one seems to distinguish, from a distance, the head, shoulders, breast and, more especially, the face, which passers-by are wont to paint [164 i.e., 166] with their finest colors. To remove this cause of idolatry, we had it carried away by main force and thrown to the bottom of the river, never to appear again.

After accomplishing this journey, which is equally rough and dangerous, we enter, in compensation for all these difficulties overcome, the fairest land possible to behold,—in every direction, prairies only, as far as the eye can reach, cut by a river which gently winds through it, and on which it rests the traveler to paddle his canoe. The region of forests and mountains is passed when one arrives here, and nothing but little grove-planted hills present themselves at intervals, as if to offer their shade to the traveler, that he may there find grateful shelter from the Sun's heat.

Nothing but elms, oaks, and other similar trees are seen here,—and not those which, growing commonly

arbres de cette nature, & non pas de ceux qui ne ſe retrouvans d'ordinaire qu'aux mauvaiſes terres, ne ſont propres que pour couvrir de leurs écorces les Cabanes, ou pour faire des [165 i.e., 167] Canots; C'eſt pour cela que ces peuples ne ſçavent ce que c'eſt que d'aller ſur l'eau, & n'ont point d'autres maiſons, pour la pluſpart, que faites de joncs liez enſemble en forme de nattes: Les vignes, les pruniers, & les pommiers, ſe trouvent aiſément en chemin faiſant, & ſemblent par leur veuë inviter les voyageurs à débarquer pour gouſter de leurs fruits, qui ſont tres-doux, & en grande quantité.

Tous les rivages de cette riviere, qui coule paiſiblement au milieu de ces prairies, ſont couverts de certaines herbes, qui portent ce qu'on appelle icy de la folle avoine, de laquelle les oyſeaux ſont merveilleuſement friands: auſſi la quantité de toute ſorte de gibier y eſt par tout ſi grande, que ſans beaucoup s'arreſter, on en tuë à diſcretion.

C'eſt tout ce païs de prairies, étendu de noſtre connoiſſance, de plus de trois cens lieuës à la ronde, ſans ce que nous ne ſçavons pas; qui nourrit graſſement des vaches ſauvages qu'on rencontre aſſez ſouvent comme en troupeaux de quatre à cinq cens beſtes, qui par leur [166 i.e., 168] quantité, fournit raiſonnablement les vivres aux Bourgades entieres, leſquelles pour ce ſujet, ne ſont point obligées de ſe diſperſer par familles, pendant le temps de leur chaſſe, comme font les Sauvages des autres contrées.

C'eſt auſſi parmy ces gras paſturages, que ſe retrouve des bufles, qu'on appelle Piſikiou, qui ont beaucoup de rapport à nos taureaux, pour la grandeur, & la force, mais qui les ſurpaſſent, premierement en leurs portées, car les femelles ſe déchargent

only on poor soil, are merely fit to furnish bark for covering Cabins or for making [165 i.e., 167] Canoes. Hence these people know not what it is to travel by water; and have no other houses, for the most part, than such as are made of rushes woven together in the form of mats. Vines, plum-trees, and apple-trees are readily found on the way; and seem by their aspect to invite the traveler to land and taste of their fruit, which is very sweet and exceedingly abundant.

The banks of this river, which flows gently through the midst of these prairies, are covered throughout with a certain plant bearing what is called here wild oats, of which the birds are wonderfully fond. All sorts of game, too, are so plenty that without stopping long one can kill what he chooses.

All this prairie country, extending to our knowledge more than three hundred leagues in every direction,—to say nothing of its farther extent, of which we have no knowledge,—affords ample sustenance to the wild cows, not infrequently encountered in herds of four and five hundred each. These, by their [166 i.e., 168] abundance, furnish adequate provision for whole Villages, which therefore are not obliged to scatter by families during their hunting season, as is the case with the Savages elsewhere.

In these rich pasture-lands are also found buffaloes, called *Pisikiou*, which greatly resemble our bulls in size and strength. They surpass our cattle, however,—first, in being more prolific, the female bearing three and four young at a time; secondly, in having larger horns, which are indeed very similar

chaque fois de trois & quatre petits tout enſemble. Secondement pour leurs cornes, qui de vray ſont toutes ſemblables à celles de nos bœufs, en figure & en couleur, mais qui ſont une fois plus grandes, eſtant longues prés de deux pieds, quand les beſtes ſont un peu âgées; & troiſiémement pour le poil, qu'ils ont gros, velu, noiraſtre & tirant un peu ſur celuy des moutons, mais beaucoup plus fort, & plus eſpais; auſſi en fait on des robes, & des fourures, qui défendent contre le froid plus que [167 i.e., 169] toutes les autres de ce païs: La chair en eſt excellente, & la graiſſe mélée avec la folle avoine, fait le mets le plus delicat de ce païs.

La meſme riviere dont nous parlons, eſt interrompuë par pluſieurs petits lacs, dans leſquels ſe voyent en quantité, certains oyſeaux rares, & d'une eſpece toute particuliere, que les Sauvages appellent Cheté: on jugeroit à les voir de loing que ce ſont des Cignes, parce qu'ils en ont la blancheur du plumage, la longueur du col, & des pieds, & la groſſeur du corps; mais la difference, & la rareté eſt dans le bec, qui eſt d'un grand pied de long, & gros comme le bras; ils le portent d'ordinaire couché ſur le col, qu'ils replient à ce deſſein, comme pour luy ſervir de lit bien délicat; c'eſt pour ſe délaſſer de ſa peſanteur qu'ils ſe tiennent en cette poſture, ſi ce n'eſt qu'ils s'en ſervent pour la peſche; car alors c'eſt merveille de voir, comme au deſſous de ce bec la nature a formé une eſpece de naſſe, qui s'ouvre & ſe referme, plus ou moins, ſelon la quantité de poiſſon, qu'ils y enferment; [168 i.e., 170] cette naſſe eſt faite d'une peau fort delicate, & tres ſouple, qui étant fermée ſe ramaſſe ſi bien, & ſi proprement tout le long du

to those of our cattle in form and color, but are of double their size, being nearly two feet long when the animal is fairly mature; and, thirdly, in having thick, heavy, dark-colored hair which somewhat resembles the wool of sheep, but is much coarser and thicker. Therefore it is made into robes and fur garments which afford greater protection from the cold than [167 i.e., 169] any other furs of this country. Its flesh is excellent; and the fat, when mixed with wild oats, makes the most delicate of native dishes.[8]

The same river of which we are speaking is broken up by several small lakes, on which are seen in great numbers certain rare birds of a very peculiar sort, called by the Savages *Cheté*. One would take them for Swans, from a distance, as they have the latter's white plumage and long necks, their feet, and bodies of the same size; but the point of difference and curiosity lies in the beak, which is fully a foot in length, and as thick as one's arm. They usually carry it resting upon the neck, which they bend back for the purpose, as if to offer it a most inviting bed. They maintain this posture to relieve themselves of its weight, except when they use it for fishing; for then it is wonderful to see how, beneath this beak, nature has fashioned a sort of net,— which opens and shuts, more or less, according to the supply of fish therein enclosed. [168 i.e., 170] This net is made of skin, of extremely fine and elastic texture, which, when closed, is gathered up so well and so snugly all along the under side of the beak that nothing of it is seen,— in order that the fishes may not take fright at it; but, at the proper time, the

deſſous du bec, que rien ne paroiſt, afin de ne pas faire peur aux poiſſons; mais quand il eſt temps, ils ſçavent ſi preſtement l'élargir, & l'ouvrent ſi grande, que la teſte d'un homme y entreroit ſans peine; & nageant à meſme temps contre le poiſſon, ou l'attendant au deſſous des courants, quand il deſcend, y tenant cette naſſe toute étenduë; Ils le font entrer dedans comme dans un rets, & puis la referment promptement, de peur qu'il ne s'échape. Voila comme Dieu enſeigne aux hommes la peſche artificielle, par la leçon qu'en font ces pecheurs naturels.

On ne s'ennuye pas de voguer ſur ces lacs & ſur ces rivieres, quand on y rencontre ce divertiſſement; Il faut donc avancer plus de vingt lieuës dans ce beau païs, avant que de ſe rendre à la Nation du Feu, qui eſt placée ſur un petit coſteau, d'où l'on ne découvre de tous coſtez que de vaſtes prairies, avec [169 i.e., 171] quelques bocages, épars en divers endroits, & que la nature ne ſemble produire, que pour le contentement des yeux, ou pour la neceſſité des hommes, qui ne peuvent ſe paſſer de bois.

C'eſt donc où nous arrivâmes le quinziéme Septembre 1670. & y fûmes receus par le concours de tout le peuple, pour y faire ce qui va eſtre declaré en l'article ſuivant.

### ARTICLE III. CE QUI S'EST PASSÉ TOUCHANT LA PUBLICATION DE LA FOY, CHEZ LA NATION DU FEU, & CHEZ UNE DE CELLES DES ILINOIS.

La Nation du Feu porte ce nom par erreur, s'appellant proprement Maskoutenech, qui ſignifie une terre déchargée d'arbres, telle qu'eſt celle que ces peuples habitent; mais parce que, pour peu de

birds can enlarge it so quickly and open it so wide that it would easily hold a man's head. Swimming at the same time to meet the fish, or waiting for it below the rapids, while it comes down, they hold this net all stretched for it, and make it enter as into a fishing-net, whereupon they promptly shut it, lest the fish escape. Thus God teaches man artificial fishing, by the lesson furnished by these natural fishers.[9]

One does not tire of paddling over these lakes and rivers when he meets with such diversion. Now he has to push on for more than twenty leagues through this fair country before reaching the Fire Nation; they are situated on a little hill, whence nothing but vast prairies are to be seen on all sides, with [169 i.e., 171] some groves scattered here and there, which nature seems to furnish solely for the gratification of the eye, or to meet the needs of man, who cannot dispense with wood.

Here, then, we arrived on the fifteenth of September, 1670, and were received by an assembly of all the people, that we might accomplish what will be set forth in the following article.

## ARTICLE III. EVENTS ATTENDING THE PUBLICATION OF THE FAITH TO THE FIRE NATION, AND TO ONE OF THE ILINOIS NATIONS.

THE Fire Nation is erroneously so called, its correct name being Maskoutenech, which means "a treeless country," like that inhabited by these people; but as, by changing a few letters, this word is made to signify "fire," therefore the people have come to be called the Fire Nation.

[170 i.e., 172] It is united, within the same pali-

lettres qu'on change, ce meſme mot ſignifie du feu, de là eſt venu qu'on les appelle la Nation du Feu.

[170 i.e., 172] Elle eſt jointe dans l'enceinte d'une meſme palliſſade à un autre peuple, nommé Oumami, qui eſt une des Nations des Ilinois, laquelle s'eſt comme demembrée des autres, pour s'habituer en ces quartiers.

Ils font enſemble plus de trois mille ames, pouvant fournir chacune quatre cens hommes, pour ſe deffendre des Iroquois, qui les viennent chercher juſqu'en ces contrées ſi éloignées.

Dés le lendemain que nous fuſmes entrez en ce Bourg, nous traitaſmes des affaires, qui nous menoient, & ayant aſſemblé les anciens des deux nations ſeparément, nous leur déclaraſmes premierement que nous eſtions les Ambaſſadeurs du Maiſtre de nos vies, envoyez à toutes les Nations de cette terre, pour les inſtruire: que nous avions parlé aux Outaoüacs, aux Saulteurs, aux Hurons, aux Pouteoüatami, & à tous les autres, deſquels nous avions été favorablement écoutez, & que nous nous promettions le meſme de leur part, veu le bon accueil qu'ils nous avoient fait, à noſtre arrivée. Secondement [171 i.e., 173] le Pere Alloüez ayant renouvellé les connoiſſances, qu'il leur avoit donné le Printemps paſſé, touchant la Souveraineté, & l'Unité de Dieu, & l'Incarnation de ſon Fils, il s'eſtendit ſur quelques veritez plus ſenſibles, & plus touchantes de noſtre Foy, comme du Paradis, & de l'Enfer; & pour leur donner mieux à concevoir, & faire entrer par les yeux juſques dans les cœurs ce qu'ils venoient d'entendre, il leur montra un Image du Jugement general, & prit occaſion de leur expliquer quelque choſe, à leur portée, du bon-heur des Saints, & des tourmens des damnez.

sade enclosure, to another people called the Oumami, who form one of the Nations of the Ilinois,—being dismembered, so to speak, from the rest, to make its home in these regions.

They form together more than three thousand souls, and are able to furnish each four hundred men for the common defense against the Iroquois, who pursue them even into these remote districts.

On the very next day after arriving at this Village, we took in hand the matters which had led us thither, and convoking the elders of the two nations separately, we announced to them, first, that we were the Ambassadors of the Master of our lives, sent to all Nations of this earth to instruct them; that we had spoken to the Outaouacs, to the people of the Sault, to the Hurons, to the Pouteouatami, and to all the others, by whom we had been heard with favor; and that we promised ourselves the same from them, in view of the kind reception that they had given us on our arrival. Secondly, [171 i.e., 173] Father Allouez, after reviewing what he had taught them the previous Spring,—concerning the Sovereignty and Unity of God, and the Incarnation of his Son,—expatiated upon some of the most evident and most impressive truths of our Faith, as, for example, on Paradise and Hell; while to aid them better to conceive and to take into their hearts, through their eyes, what they had just heard, he showed them a Picture of the universal Judgment, and took occasion to describe to them, in terms suited to their understanding, something of the happiness of the Saints and the torments of the damned.

These poor people looked with wonder at this Picture, having never seen anything like it, and

Ces pauvres gens regardoient avec eſtonnement ce Tableau, n'ayant jamais rien veu de ſemblable, & ils eſcoutoient avec une attention, & un ſilence plein de reſpect, mais avec une telle avidité, que ne ſe contentans pas des inſtructions, qu'on leur faiſoit tout le jour en public, & en particulier, dans les ruës, dans les places publiques, & dans les champs, ils s'aſſembloient pendant la nuit en foule, pour entendre [172 i.e., 174] parler plus en détail, des Myſteres, dont on les avoit entretenus.

Ils avoient conceu une ſi haute idée des choſes de la Foy, & de ceux qui la publient, qu'ils nous inviterent à pluſieurs feſtins, non pas tant pour y manger, que pour obtenir, par noſtre moyen, ou la ſanté dans leurs maladies, ou un bon ſuccez dans leurs chaſſes, & dans la guerre.

Tel fut un banquet, où nous fuſmes appellez, où l'on garda une ceremonie bien particuliere, il ſembloit que ce fuſt un feſtin pour combattre, & non pas pour manger; car au lieu de table on avoit dreſſé une eſpece de trophée, où eſtoient penduës toutes les armes d'un guerrier, l'arc, les fléches, le carquois, la hache d'armes, avec les munitions de bouche; ſçavoir un peu de farine, & du petun, avec les autres choſes que les Soldats de ce païs ont coûtume de porter ſur eux, pour s'animer au combat. Le maiſtre du feſtin fit neantmoins paroiſtre un plat de bled d'inde, boüilly dans la graiſſe de piſikiou, & en nous le preſentant, il nous [173 i.e., 175] adreſſa ces paroles. Uous avez entendu parler des peuples qu'on appelle Nadoüeſſi, ils m'ont mangé juſqu'aux os, & ne m'ont pas laiſſé un ſeul de ma famille en vie; il faut que ie gouſte, de leur chair, comme ils ont gouſté de

listened with an attention and silence full of respect,—but with such eagerness that, not satisfied with the instructions given them through the day in public and in private, in the streets, public places, and fields, they assembled during the night, in crowds, to hear [172 i.e., 174] a more detailed account of the Mysteries about which they had been told.

They had conceived so high an opinion of the things of the Faith, and of those who published it, that they invited us to many feasts, not so much for the sake of eating as of obtaining, through us, either recovery from their ailments, or good success in their hunting and in war.

Of this sort was a feast to which we were called, where a very peculiar ceremony was observed. It seemed to be a feast for fighting, and not for eating; for in place of a table, a sort of trophy had been erected, on which had been hung all a warrior's arms,—bow, arrows, quiver, and war-hatchet,—together with provisions, namely, a little meal and some tobacco; with other articles commonly carried on their persons by the Warriors of this country, to give them renewed courage for fighting. The master of the feast did, however, produce a dish of indian corn cooked in pisikiou-fat; and in placing it before us he [173 i.e., 175] addressed us as follows: "You have heard of the peoples called Nadouessi. They have eaten me to the bone, and have not left me a single member of my family alive. I must taste of their flesh, as they have tasted of that of my kinsfolk. I am ready to set out against them in war, but I despair of success therein unless you, who are the masters of life and of death, are favorable

celle de mes parens; je ſuis preſt de partir pour aller contre-eux en guerre; mais je deſeſpere d'y réuſſir, ſi vous qui eſtes les maiſtres de la vie, & de la mort, ne m'eſtes favorables en cette entrepriſe: C'eſt donc pour obtenir par voſtre moyen la victoire que je vous invite à ce feſtin; ce fut une belle occaſion, deſabuſant cet homme, de l'inſtruire, & avec luy toute l'aſſemblée, déclarant que nous n'eſtions que les petits ſerviteurs du grand Dieu des Armées, que c'eſt de luy ſeul qu'on doit attendre l'aſſiſtance, & le ſuccez qu'on ſouhaitte en toutes choſes; mais que le grand ſecret pour y bien réuſſir, eſtoit de le reconnoiſtre, & obeïr à ſes commandemens. Il fut aiſé pendant le repas, qui ne fut que de bled d'inde, de continuer ces entretiens.

Nous fuſmes encor invitez à d'autres [174 i.e., 176] feſtins, pour de ſemblables deſſeins; ou pour nous gagner le cœur, ou pour nous donner du divertiſſement; car quelquefois paroiſſoient quelques-uns des plus anciens, parez comme s'ils euſſent voulu joüer une comedie, danſans à la cadance de quelques airs tres-mélodieux qu'ils chantoient de tres-bon accord.

Cette eſtime qu'ils faiſoient paroiſtre en toutes rencontres, nous donnoit libre accez dans les cabanes, où nous eſtions regardez & écoutez comme des Genies extraordinaires; auſſi nous ſervions nous de cet avantage, pour les inſtruire par tout, & chercher des malades dans toutes les cabanes.

Il n'y en avoit pour lors qu'un dans le Bourg, c'eſtoit un enfant de dix à douze ans, éthique, depuis long-temps, & qui s'en alloit peu à peu mourant, il fut inſtruit & publiquement baptiſé, avec l'approbation, & l'admiration de tous ces bonnes gens, & a eu

toward me in this undertaking. Therefore, to obtain victory by your means, I invite you to this banquet." This was a fine opportunity to disabuse that man and instruct him, and with him the entire assembly, by declaring that we were but the weak servants of the great God of Armies; that from him alone was to be expected the help and success desired on any occasion; but that the great secret of success was to acknowledge him and obey his commandments. It was easy during the repast, which was simply of indian corn, to continue these themes.

They invited us to other [174 i.e., 176] feasts also, for similar purposes,—either to gain our favor or to afford us some diversion; for occasionally some of the oldest men would appear, dressed as if for playing a comedy, and would dance to the music of some very tuneful airs, which they sang in excellent harmony.

This esteem, which they showed on all occasions, gave us free access to the cabins, where we were regarded and listened to as extraordinary Spirits; and so we availed ourselves of this advantage to instruct the people everywhere, and to seek out sick persons in all the cabins.

Of these there was then but one in the Village, and that was a child of ten or twelve years, who had long been consumptive and was dying by degrees. He was instructed and publicly baptized, with the approval and to the wondering delight of all these good people, and received the name François at his Baptism,—a ceremony which was happily followed by health of soul and body alike.

[175 i.e., 177] All this, and much else that oc-

le nom de François, en ſon Bapteſme, qui a eſté heureuſement ſuivy de la ſanté de l'ame, & du corps.

[175 i.e., 177] Tout cecy; & quantité d'autres choſes, qui ſe ſont paſſées, ſont communes aux deux Nations de ce Bourg, mais il faut dire quelque choſe de particulier à la recommendation des Ilinois.

## ARTICLE IV. QUELQUES PARTICULARITEZ DE LA NATION DES ILINOIS, SUR TOUT DU BON NATUREL, & DE LA CIVILITÉ DE CES PEUPLES.

COMME on a donné le nom d'Outaoüacs à tous les Sauvages de ces contrées, quoy que de differentes Nations, à cauſe que les premiers, qui ont paru, chez les François, ont eſté les Outaoüacs; ainſi en eſt-il du nom des Ilinois, fort nombreux, & demeurans vers le Sud, parce que les premiers, qui ſont venus à la pointe du ſainct Eſprit, pour le commerce s'appelloient Ilinois.

Ces Peuples ſont placez au milieu de ce beau païs, dont nous avons parlé, vers la grande riviere nommée Miſſiſipi, de laquelle il eſt bon de mettre icy ce que [176 i.e., 178] nous en avons appris. Elle ſemble faire comme une enceinte de tous nos lacs, prenant ſon origine dans les quartiers du Nord, & coulant vers le midy, juſqu'à ce qu'elle ſe décharge dans la mer, que nous jugeons eſtre ou la Mer vermeille, ou celle de la Floride, puiſqu'on n'a pas connoiſſance d'aucunes grandes rivieres vers ces quartiers-là, que de celles qui ſe déchargent en ces deux Mers; quelques Sauvages nous ont aſſeuré que cette riviere eſt ſi belle, qu'à plus de trois cens lieuës de ſon embouchеure, elle eſt plus conſiderable que celle, qui coulle

curred, belongs to the two Nations of this Village in common; but something in particular must be said in commendation of the Ilinois.

### ARTICLE IV. SOME PARTICULARS CONCERNING THE NATION OF THE ILINOIS, ESPECIALLY REGARDING THE GOOD DISPOSITION AND POLITENESS OF THOSE PEOPLES.

As the name Outaouacs has been given to all the Savages of these regions, although of different Nations, because the first to appear among the French were the Outaouacs, so it is with the name of the Ilinois, who are very numerous and dwell toward the South, since the first who visited point saint Esprit to trade were called Ilinois.

These People are situated in the midst of that beautiful region mentioned by us, near the great river named Missisipi, of which it is well to note here what [176 i.e., 178] information we have gathered. It seems to form an inclosure, as it were, for all our lakes, rising in the regions of the North and flowing toward the south, until it empties into the sea — supposed by us to be either the vermilion or the Florida Sea, as there is no knowledge of any large rivers in that direction except those which empty into these two Seas. Some Savages have assured us that this is so noble a river that, at more than three hundred leagues' distance from its mouth, it is larger than the one flowing before Quebec; for they declare that it is more than a league wide. They also state that all this vast stretch of country consists of nothing but treeless prairies,— so that its inhabitants are all obliged to burn peat and animal excrement dried in the Sun,— until we come within

devant Quebec; puis qu'ils la font d'une lieuë de large; de plus, que tout ce grand eſpace de païs, n'eſt que de prairies ſans arbres, & ſans bois; ce qui oblige les habitans de ces contrées à faire du feu de tourbes de terre, & des excremens des animaux, deſeichez par le Soleil, juſqu'à ce que s'approchant environ vingt lieuës de la mer, les Foreſts commencent à renaiſtre: quelques guerriers de ce païs icy, qui nous diſent avoir pouſſé iuſques-là, aſſeurent qu'ils y [177 i.e., 179] ont veu des hommes faits cõme les François, qui fendoient les arbres avec de lõgs couteaux, & dont quelques-uns avoient leurs maiſons ſur l'eau, c'eſt ainſi qu'ils s'expliquent, parlant des planches ſciées, & des Navires. Ils diſent en outre que tout le long de cette grande riviere, ſont diverſes Peuplades de Nations, differentes de langues, & de mœurs, & qui ſe font toutes la guerre les unes aux autres; on en voit qui ſont placées ſur le bord de l'eau, mais bien plus dans les terres; continuant ainſi, juſques à la Nation des Nadoüeſſi, qui ſont épars de plus de cent lieuës de païs.

C'eſt donc au delà de cette grande riviere que ſont placez les Ilinois, dont nous parlons, & deſquels ſe ſont détachez ceux qui habitent icy avec la Nation du Feu, pour y faire comme une Colonie tranſplantée, pour eſtre, comme on eſpere, bien-toſt, ſuivis des autres, que le ſaint Eſprit nous amene en ces lieux, pour pouvoir y eſtre inſtruits; Nous eſtant preſque impoſſible de pouvoir aller juſqu'en leur païs: & de fait pluſieurs ſe ſont dé-ja rendus avec les autres, [178 i.e., 180] qui fourniſſent un beau champ aux ouvriers Evangeliques, parce qu'on ne peut trouver rien de plus propre pour bien recevoir les impreſſions du Ch[r]iſtianiſme.

twenty leagues of the sea, when Forests begin to appear again. Some warriors of this country who tell us they have made their way thither, declare that they [177 i.e., 179] saw there men resembling the French, who were splitting trees with long knives; and that some of them had their houses on the water,—for thus they expressed themselves in speaking of sawed boards and of Ships. They state further that all along that great river are various Tribes of different Nations, of dissimilar languages and customs, and all at war with one another. Some are seen situated on the coast, but many more in the interior; and so they continue until we reach the Nation of the Nadouessi, who are scattered over more than a hundred leagues of territory.

Now the Ilinois, of whom we are speaking, lie on the farther side of this great river; and from them those living here with the Fire Nation separated, for the purpose of forming here a sort of transplanted Colony,—to be soon followed, as we hope, by others whom the holy Ghost shall lead into these regions to receive instruction from us. For it is almost impossible for us to make the long journey to their country; and indeed many of them have already joined their countrymen here,—[178 i.e., 180] offering a fine field for Gospel laborers, as it is impossible to find one better fitted for receiving Christian influences.

These people showed us such politeness, caresses, and evidences of affection as will scarcely be credited; and this is especially true of the chief of that Ilinois Nation, who is respected in his cabin as a Prince would be in his Palace. He was ever

On ne pourra pas aiſément croire la civilité, les careſſes, & les témoignages d'affection, que nous ont fait paroiſtre ces peuples; & ſur tout le chef de cette Nation des Ilinois, qui eſt reſpecté dans ſa cabane, comme ſeroit un Prince dans ſon Palais: il y eſtoit toujours environné des plus conſiderables du Bourg, que nous pourrions preſque appeller des courtiſans, tant ils eſtoient dans une poſture honneſte, pleine de déference, y gardant toujours un ſilence reſpectueux, pour faire paroiſtre l'eſtime qu'ils faiſoient de ſa perſonne, & de nous.

C'eſtoit une aſſez grande Cabane, au milieu de laquelle il avoit mis ce qu'il avoit de plus precieux, pour nous y recevoir, & avoit pris place vis à vis de nous, & n'en ſortit preſque jamais, tout le temps que nous y demeurâmes, comme pour nous faire honneur par ſa preſence, [179 i.e., 181] & ne pas perdre noſtre compagnie, ny nos entretiens: meſme dans les ruës, & dans les autres Cabanes, quand nous y eſtions invitez pour manger, il nous y accompagnoit d'ordinaire, ou bien nous faiſoit eſcorter par quelques-uns de ſes gens. Le ménage de la cuiſine, quoy que bien-toſt preparé, ne ſe faiſoit en ſa preſence, ny en la noſtre: Il avoit un ſoin merveilleux que nous ne fuſſions point incommodez de la foulle du peuple, qui nous devoroit inceſſamment des yeux. Quand il eſtoit temps de faire nos prieres le ſoir, il ſe mettoit toujours en action, & s'empreſſoit d'une façon raviſſante, pour faire un feu clair, luiſant; & qui pût bien nous éclairer pour lire, & meſme faiſoit garder un grand ſilence par tous ceux, qui étoient preſens.

Pour agir avec nous plus honorablement, il avoit ſoin que ſa Cabane fût toujours pleine des plus

surrounded there by the leading men of the Village, whom we might almost call courtiers, so becoming and deferential was their demeanor, and so respectful the silence which they never failed to observe as a mark of their esteem for his person and for us.

It was a Cabin of considerable size, in the middle of which he had put his most precious possessions, in order to receive us there, and had taken his seat opposite us; and he hardly ever went out during our entire stay, as if to honor us with his presence, [179 i.e., 181] and not to lose our company or conversation. Even in the streets and in the other Cabins, when we were invited out to eat, he commonly attended us, or sent some of his people to escort us. The duties of the kitchen, although speedily despatched, were not performed in his presence or in ours. He took remarkable pains to prevent our being disturbed by the throngs of people who were constantly feasting their eyes upon us. When it was time to hold our evening prayers, he always bestirred himself, and showed the most charming eagerness to make a bright, shining fire that would give us abundant light for reading; and he even imposed a profound silence upon all who were present.

To show us the greater honor, he took care to have his Cabin constantly full of the chief men of his Nation, who seemed to pay their Court very well for Barbarians. His countenance, moreover, is as gentle and winning as is possible to see; [180 i.e., 182] and, although he is regarded as a great warrior, he has a mildness of expression that delights all beholders.

notables de ſa Nation, qui ſembloient aſſez bien faire leur Cour pour des Barbares. Au reſte ſa phiſionomie eſt la plus douce, & la plus attrayante qu'on puiſſe voir; [180 i.e., 182] & quoy qu'il paſſe pour grand guerrier, il a une douceur ſur le viſage, qui ravit tous ceux qui le voyent; Le dedans ne dement pas l'exterieur; car il eſt d'un naturel tendre, & affectueux; ce qu'il fit paroiſtre lors qu'une nuit, comme nous luy expliquions le Myſtere de la Paſſion, & de la mort de Jesus-Christ, en preſence d'un grand monde, à la veuë de la Croix, il montra tant de tendreſſe, & tant de compaſſion, qui ſe liſoit en ſes yeux, & ſur tout ſon viſage, que quelques François qui nous accompagnoient en furent tous ravis, & tous étonnez; ainſi triomphe ce Dieu mourant dans ce bout du monde, où le Diable a tenu ſon empire depuis ſi long-temps.

Quoy que pendant tout noſtre ſejour en ce lieu, nous n'ayons entretenu ce Capitaine, & les autres, que des choſes de la Foy; Jamais il n'en a eu de dégouſt: au contraire, plus il en entendoit parler, plus faiſoit-il paroiſtre d'ardeur d'apprendre; c'eſt ce qui nous donne ſujet de croire, qu'une perſonne qui a de ſi belles qualitez, & qui ſe laiſſe ſi [181 i.e., 183] aiſement toucher à nos Myſteres, ne tardera pas à les embraſſer.

Et ce que nous diſons du Chef, on le peut dire de tous les autres de cette Nation, auſquels nous avons remarqué le meſme naturel, & une docilité qui ne reſſent rien du Barbare: avec l'avidité qu'ils font paroiſtre d'entendre nos inſtructions, ils ont un grand avantage pour la Foy, pardeſſus les autres Sauvages, en ce qu'ils n'ont preſque point de ſuperſti-

The inner nature does not belie the external appearance, for he is of a tender and affectionate disposition. This he made manifest one night when we were explaining to him, in the presence of many people and with the Cross before us, the Mystery of the Passion and death of JESUS CHRIST; whereupon he showed such tenderness and compassion — which could be read in his eyes and on his whole countenance — that some Frenchmen who accompanied us were greatly charmed and astonished. Thus triumphs that dying God in this remote corner of the world, where the Devil has so long held sway.

Although, during our entire sojourn at that place, our discourse with this Captain and with the rest was only on the things of the Faith, he never showed any weariness; but the more he heard, the more eager he seemed to learn. Therefore we have reason to believe that one who has such fine qualities and suffers himself to be so [181 i.e., 183] easily moved by our Mysteries, will not long delay embracing them.

And what we say of the Chief may be said of all the rest of this Nation, in whom we have noted the same disposition, together with a docility which has no savor of the Barbarian. Besides their evident eagerness to receive our instructions, they enjoy a great advantage over other Savages, as far as the Faith is concerned, in that they have hardly any superstitions, and are not wont to offer Sacrifices to various spirits, as do the Outaouacs and others. The reason of this may be that, as they do not fish, but live on Indian corn, which is easily raised in those fertile lands that they occupy, and on game, which

tions, & ne ſont pas ſujets à faire des Sacrifices à divers genies, comme font les Outaoüacs, & autres: dont la raiſon peut eſtre, que n'étans pas peſcheurs, mais vivans de bled d'Inde, qui croiſt aiſément dans ces bonnes terres qu'ils habitent, & de chaſſe, qui eſt tres-abondante, & dont ils n'ont jamais diſette; Ils ne craignent point les dangers des Lacs, où pluſieurs des autres Sauvages periſſent en peſchant, ou en Canot, ou ſous les glaces, croyans que ce ſont des genies de l'eau, qui les devorent, ou qui pillent leurs rets, quand les tempeſtes les emportent; & c'eſt pour cela qu'ïls taſchent à les appaiſer, [182 i.e., 184] ou à ſe les rendre favorables par quantité de Sacrifices.

Ceux-cy ſe trouvans exempts de tout cela, n'adorent que le Soleil; mais ils changeront bien-toſt ce culte, pour le rendre au Createur du Soleil, ainſi que quelques-uns ont déja commencé à faire, quand ils ſeront inſtruits des veritez de noſtre Religion.

Pendant noſtre ſejour en ce Bourg, il s'y trouva douze ou quinze hommes venus du vray païs des Ilinois, en partie pour viſiter leurs parens, ou leurs compatriotes, & en partie pour y faire quelque commerce: Ceux-cy, étant ſur leur départ, pour s'en retourner chez eux, vinrent ſe preſenter à nous comme en ceremonie, & tous enſemble; & apres nous avoir ſaluez, nous declarerent en preſence d'un grand peuple qui nous aſſiegeoit toujours, qu'ils venoient pour nous recommander leur voyage, qu'ils nous prioient de leur faire la grace de les conduire heureuſement juſqu'en leur païs, pour revoir leurs parens, & de les conſerver ſur les chemins de tout mauvais rencontre.

is very plenty, and of which they are never in want, they have no fear of the perils of the Lakes, — where many other Savages perish while fishing, either in their Canoes, or by breaking through the ice. These last-named people believe that there are water spirits which devour them, and which plunder their nets when the latter are carried off by storms; and hence they try to appease them [182 i.e., 184] or to win their favor by numerous Sacrifices.

These people are free from all that, and worship only the Sun. But, when they are instructed in the truths of our Religion, they will speedily change this worship and render it to the Creator of the Sun, as some have already begun to do.

During our sojourn in this Village, twelve or fifteen men arrived there from the real country of the Ilinois,— partly to visit their relatives or their countrymen, and partly to do some trading. When they were about to take their departure and return home, they appeared before us ceremoniously, in a body; and, after saluting us, told us in the presence of a great crowd, which always surrounded us, that they came to commend their journey to us; and that they besought us to conduct them safely to their own country, there to rejoin their kinsfolk, and to preserve them from all mishap on the way.

[183 i.e., 185] They thus offered us a fine opening for imparting to them a knowledge of the great Master of our lives, whose servants and deputies only we are, and to whom we were very willing to appeal for a happy issue to their journey. They answered us with a compliment which had no savor of the Savage, assuring us that they valued so highly what they had learned from us that they were not content

[183 i.e., 185] C'étoit une belle ouverture qu'ils nous donnoient, pour leur faire connoiſtre celuy qui eſt le grand Maiſtre de nos vies, dont nous ne ſommes que les ſerviteurs, & les deputez, & auquel nous nous adreſſerions volontiers pour l'heurreux ſuccés de leur voyage; Ils nous répondirent par un compliment, qui n'a rien de Sauvage, en nous diſant, qu'ils faiſoient tant d'état de ce qu'ils avoient appris de nous, qu'ils ne ſe contentoient pas de l'aller publier dans tout leur païs, mais qu'ils le feroient retentir à d'autres peuples beaucoup plus éloignez, auſquels ils raconteroient les merveilles qu'ils avoient veuës, & ſe ſeparerent ainſi de nous, tout glorieux d'avoir parlé à des genies, diſoient-ils, & d'avoir appris des nouvelles de l'autre monde.

Ajoûtons encore un mot de ces Ilinois, touchant leur façon de faire. Comme tous les Sauvages en general mettent leur principale gloire à ſe bien parer la teſte, ſur tout à porter leurs cheveux, ou longs, ou courts, ſelon la diverſité des Nations; Ceux-cy ſemblent [184 i.e., 186] avoir ramaſſé l'un & l'autre, car ils ont ce que les Outaoüacs penſent avoir de beau, en leurs cheveux, courts, & redreſſez, & ce qui agrée aux autres en leurs longs cheveux; car ceux-cy ſe razant la pluſpart de la teſte, comme les premiers, conſervent quatre grandes mouſtaches aux deux coſtez des oreilles, qu'ils agencent proprement, pour n'en eſtre pas incommodez.

Ils ne ſont pas bien riches en meubles: à peine meſme leur païs leur fournit-il dequoy faire des plats d'eſcorce; les arbres, qui ſe retrouvent parmy ces vaſtes & belles prairies, n'étant pas propres pour cela: mais s'ils ont cette incommodité, en

to go and publish it throughout their country; but would make the message resound among other and much more remote peoples, by recounting to the latter the marvels they themselves had seen. And thus they took their leave of us, very proud of having spoken with some spirits, as they said, and of having received tidings from the other world.

Let us add one word more on these Ilinois, concerning their manners and customs. All Savages in general pride themselves especially on their fine head-gear; and, above all, on wearing their hair either long or short, as may be their National mode. These people seem [184 i.e., 186] to have united both fashions, having what the Outaouacs regard as handsome in their short and erect hair, and also what pleases others in their long locks; for, clipping the greater part of the head, as do the above-named people, they leave four great mustaches, one on each side of each ear, arranging them in such order as to avoid inconvenience from them.

They are not very rich in household utensils, their country hardly furnishing them material for making bark dishes, as the trees growing on those vast and beautiful prairies are not suitable for the purpose. But if they are thus at a disadvantage, so beautiful a country seems, in compensation, to contribute to the lovable disposition with which they are endowed, and of which they gave us the most convincing proof upon our departure. For the Chief of whom we have spoken,—who is, as it were, the King of the Nation,—together with the leading men and a part of the Village, determined to accompany us, as a

recompenſe, il ſemble qu'un ſi beau païs contribuë au beau naturel, dont ils ſont doüez, & dont ils nous donnerent la derniere marque à noſtre départ. Car le Chef dont nous avons parlé, & qui eſt comme le Roy de la Nation, avec les plus conſiderables, & une partie du Bourg, voulurent nous accompagner par honneur juſqu'au lieu de noſtre embarquement, éloigné du Bourg d'une petite lieuë.

[185 i.e., 187] Quand nous y retournerons, nous eſperons y trouver une Chapelle, qu'ils ſe diſpoſent à baſtir eux-meſmes, afin d'y commencer tout de bon les fonctions du Chriſtianiſme.

### ARTICLE V. DE LA MISSION DE SAINT MARC AU BOURG DES OUTAGAMI.

CES peuples ſont ſuperbes, parce qu'ils ſont nombreux, on y compte plus de deux cens Cabanes, dans chacune deſquelles, il y a cinq à ſix, & meſme juſques à dix familles. Pluſieurs autres Nations groſſiſſent celle-cy, ou plûtôt en ſont une Babylone, par la diſſolution qui y regne, comme en ſon empire. Les lumieres de la Foy n'ayant encore pû faire d'impreſſion ſur leurs eſprits: Comme ils ſont fiers & arrogans, ils avoient pris deſſein de ſe venger par la mort de quelques François, des mauvais traitemens qu'ils avoient receu l'été paſſé en nos habitations [186 i.e., 188] Françoiſes; ce qui faiſoit que nos jeunes François, qui ſont icy en marchandiſe, n'oſoient pas y mettre le pied; mais tout cela n'a pas fait peur au Pere Alloüez, qui s'eſt eſtimé heureux d'expoſer ſa vie en un danger manifeſte, pour porter l'Evangile à ces pauvres Barbares, comme il l'a fait à tous les autres peuples de ces contrées.

mark of honor, to our place of embarkation, a short league's distance from the Village.

[185 i.e., 187] Upon our return thither, we hope to find a Chapel, which they are preparing to build themselves, in order to begin there in good earnest the functions of Christianity.

## ARTICLE V. OF THE MISSION OF SAINT MARC AT THE VILLAGE OF THE OUTAGAMI.

THESE people are haughty because of their numbers, their Cabins being reckoned at more than two hundred, while in each there are five or six, and even as many as ten families. Several other Nations swell the size of this one,—or, rather, make a Babylon of it by the disorder which reigns there, as in its empire. The light of the Faith having yet made no impression upon them, they had formed a plan, as they are proud and arrogant, to take vengeance, by killing some Frenchmen, for the ill treatment they had themselves received during the past summer at our [186 i.e., 188] French settlements. Consequently, our young Frenchmen who are here trading dared not set foot there; but all this did not frighten Father Allouez, who counted himself happy to expose his life to evident danger in order to bear the Gospel to those poor Barbarians, as he has done to all other peoples of those regions.

He set out therefore from the Bay des Puans, where he was making his residence, on the twentieth of February, sixteen hundred and seventy-one; and, after traveling in six days twenty-four leagues over snow and ice, in the severest part of the winter,—some of those whom he had joined being frost-bitten,

Il partit donc de la Baye des Puans, où il faiſoit ſa reſidence, le vingtieſme de Fevrier mil ſix cens ſeptante un; & ayant fait en ſix jours vingt-quatre lieuës ſur les neiges, & ſur les glaces, pendant la plus rigoureuſe faiſon de l'hyver, qui avoit glacé, & preſque fait mourir de froid quelques-uns de ceux auſquels il s'eſtoit joint, arriva enfin en ce Bourg, dans lequel il ne fut pas pluſtoſt entré, qu'allant de Cabane en Cabane, il encourageoit les uns par l'eſperance du Paradis, & intimidoit les autres par la crainte de l'Enfer.

Il ne devoit pas ſe promettre de ces eſprits ſuperbes, autre choſe que des riſées, des rebuts, & des moqueries, avec leſquelles ils receurent d'abort ce qu'il [187 i.e., 189] leur annonçoit; ſur tout dans certaines Cabanes, dont les Chefs avoient juſqu'à huit femmes; & dans leſquelles il ne pouvoit entrer qu'avec horreur, & comme dans un Serrail; Cependant la patience du Pere l'emporta, & vit que ces peuples s'adouciſſoient inſenſiblement, & que ce qu'ils écoutoient du commencement avec raillerie, ils le receurent peu apres avec crainte, & avec reſpect. Quelle conſolation, ô mon JESUS (s'écrie le Pere en un de ſes memoires) de vous faire connoiſtre à ceux qui n'ont jamais ouy parler de vous; Je me preparois à la mort, je ne voyois du commencement que des inſolences, & des rebuts de la part de ces Barbares, & voilà qu'ils m'écoutent avec une attention, & une affection, au delà de ce que j'euſſe pû me promettre des peuples meſmes les mieux diſpoſez; j'entre librement par toutes les cabanes; j'y fais prier Dieu les malades, & j'y baptiſe les moribonds; & peu de jours aprés mon arrivée voyant expirer une perſonne à qui

and well-nigh perishing with the cold,—he at length reached this Village.[10] He had no sooner entered it than he went from Cabin to Cabin, cheering some with the hope of Paradise, and frightening others with the fear of Hell.

From those haughty natures he was bound to expect nothing but jests, repulses and mockery, with which they at first received the word he [187 i.e., 189] bore them — especially in certain Cabins whose Chiefs had as many as eight wives, and into which he could not step without abhorrence, as into a Seraglio. Nevertheless, the Father's patience won the day; and he saw that those people were insensibly softening, and that what they heard at first with mockery, they soon after received with fear and respect. "What consolation, O my JESUS" (cries the Father in one of his reports), "to make you known to those who have never heard of you! I was preparing myself for death, meeting at first nothing but insolence and repulses from these Barbarians; and lo! they are listening to me with an attention and affection beyond what I could have expected even from the best-disposed peoples. I enter all the cabins freely, making the sick pray to God, and baptizing the dying; and a few days after my arrival, while witnessing the death of a person upon whom I had just conferred holy Baptism, oh, what joy I experienced [188 i.e., 190] at seeing a soul take flight to Heaven from so wanton a country!

"I had still further every reason to be surprised and delighted at the tokens of endearment which I received from most of these people, instead of the hatchet-blows that I expected; and, more yet, at

je venois de conferer le ſaint Bapteſme; ô que je reçûs [188 i.e., 190] de joye, de voir envoler au Ciel un ame d'un païs ſi diſſolu.

J'eu encor tout ſujet d'admirer les careſſes que j'ay receu de la pluſpart de ce peuple, au lieu des coups de hache que j'attendois; & plus encor la ſimplicité d'un bon vieillard, lequel, comme j'expliquois publiquement dans ſa cabane les ſaints Myſteres de l'Incarnation, & de la Mort de Jesus-Christ ſi-toſt que je tiray mon Crucifix, pour le faire paroiſtre à leurs yeux: ce bon-homme émeu de ce ſpectacle, voulut le reconnoiſtre comme ſon Dieu, & l'adorer, en luy preſentant l'encens de ce païs; c'eſtoit du petun en pouſſiere, dont il en prit trois ou quatre fois à poignées, & comme s'il eut preſenté autant de coups d'encenſoirs, il le répendoit ſur le Crucifix, & ſur moy, qui eſt la plus grande marque d'honneur, qu'ils puiſſent faire paroiſtre à l'endroit de ceux qu'ils regardent comme des Genies: j'eu peine à tenir mes larmes de joye, voyant Jesus-Christ crucifié, adoré par un Sauvage, dés la premiere fois qu'il en entend parler.

[189 i.e., 191] Une femme fit preſque le meſme, lors qu'eſtant bien inſtruite, & baptiſée, & preſte à rendre l'ame comme elle fit, elle ne ceſſa de jetter du petun ſur le Crucifix que je luy preſentois, prétendant faire le meſme à la façon, que font ceux qui le baiſent devotement.

Tout le Bourg ayant eſté pleinement imbu de nos myſteres, & en general, & en particulier, le Pere ſe retira, y ayant Baptiſé cinq enfans, & deux adultes, & apres avoir eu aſſeurance de la part des anciens, qu'à ſon retour, il y trouveroit une Chapelle, qu'ils

the simplicity of a good old man in whose cabin I publicly explained the holy Mysteries of the Incarnation and Death of JESUS CHRIST. As soon as I produced my Crucifix, to display it before the people's eyes, this good man, moved at the sight, wished to acknowledge it as his God, and to worship it by an offering of the incense of this country. It consisted of powdered tobacco, of which he took two or three handfuls, one by one, and, as if offering the censer an equal number of times, scattered it over the Crucifix and over me,—which is the highest mark of honor that they can show toward those whom they regard as Spirits. I could hardly restrain my tears of joy at seeing the crucified JESUS CHRIST worshiped by a Savage at the very first time when he was told about him.

[189 i.e., 191] "A woman did almost the same thing when, after being thoroughly instructed and receiving baptism, and being on the point of rendering up her soul,—as she afterward did,—she repeatedly threw handfuls of tobacco on the Crucifix which I offered her, her intention being the same as that of those who kiss it devoutly."

The whole Village being fully imbued with our mysteries, by both public and private instruction, the Father took his departure after Baptizing five children and two adults, and after receiving assurance from the elders that upon his return he should find a Chapel there, which they would build themselves, for entering upon the discharge of the functions of Christianity.

Thus those people are being changed from wolves into lambs, and, little by little, but with the exercise of much patience, are being won to JESUS CHRIST;

baſtiroient eux-meſmes, pour commencer à y exercer les fonctions du Chriſtianiſme.

C'eſt ainſi que ces peuples, de loups deviennent aigneaux, & que peu à peu, mais avec grande patience, ils ſe gagnent à JESUS-CHRIST ; ce qui nous fait eſperer que la Foy va ſe répandre à grand nombre de Nations qui s'approchent de celle-cy, & auſquelles nous ne pouvons pas avoir accés que tres-difficilement.

FIN.

and hence we hope the Faith will spread to many Nations who have intercourse with this one, and to whom we cannot have access without great difficulty.

END.

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# CXXVIII

## RELATION OF 1671-72

PARIS: SEBASTIEN MABRE-CRAMOISY, 1673

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SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Owing to the length of the document, we are enabled here to give only chap. i. of Part I.; the remainder will appear in Volume LVI.

# RELATION

## DE CE QUI S'EST PASSE' DE PLUS REMARQUABLE AUX MISSIONS DES PERES de la Compagnie de JESUS.

## EN LA NOUVELLE FRANCE, les années 1671. & 1672.

*Envoyée au R. P.* JEAN PINETTE *Provincial de la Province de France.*

Par le R. P. CLAUDE DABLON Recteur du College de Quebec, & Superieur des Missions de la Compagnie de JESUS en la Nouvelle France.

A PARIS,
Chez SEBASTIEN MABRE-CRAMOISY, Imprimeur du Roy, ruë S. Jacques aux Cicognes.

M. DC. LXXIII.

*AVEC PERMISSION.*

# RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS
of the Society of JESUS

IN

NEW FRANCE,
during the years 1671 and 1672.

*Sent to the Rev. Father* JEAN PINETTE,
*Provincial of the Province of France.*

By the Rev. Father CLAUDE DABLON,
Rector of the College of Quebec, and
Superior of the Missions of the Society
of JESUS in New France.

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, rue St. Jacques,
at the Sign of the Storks.

M. DC. LXXIII.
*BY PERMISSION.*

## Au Reverend Pere Jean Pinette Provincial de la Compagnie de Jesus dans la Province de France.

*MON R. PERE,*

*Nous ne pouvons regarder ſans quelque chagrin, les vaiſſeaux, qui partent de noſtre rade, puiſqu'ils enlevent en la perſonne de Monſieur de Courcelles, & en celle de Monſieur Talon, ce que nous avions de plus precieux. Eternellement nous nous ſouviendrons du premier, pour avoir ſi bien rangé les Iroquois à leur devoir: & éternellement nous ſouhaitterons le retour du ſecond, pour mettre la derniere main aux projets, qu'il a commencé d'executer ſi avantageuſement pour le bien de ce pais.*

*Ces pertes nous ſeroient plus ſenſibles, ſi elles n'eſtoient pas heureuſement reparées par la venue de Monſieur le Comte de Frontenac, noſtre nouveau Gouverneur, de qui le Roy a fait choix, pour ſouſtenir les hauts deſſeins, que ſa Majeſté a conçeus pour ſa Nouvelle France.*

*La découverte de la Mere* [sc. *Mer*] *du Nord, & de la fameuſe baye de Hutſon, que l'on cherche depuis long-temps, & qui avoit eſté entrepriſe l'an paſſé, par les ordres de Monſieur Talon noſtre Intendant, a donné moyen a un de nos Miſsionnaires de porter la Foy dans des pays, où elle n'avoit jamais eſté annoncée, comme on verra dans le narré du voyage qu'il y a fait par les terres.*

*Nous n'eſperons pas moins de celuy que Monſieur le Comte de Frontenac, & Monſieur Talon, pour ſatisfaire aux intentions de ſa Majeſté, ont fait entreprendre pour*

## To the Reverend Father Jean Pinette, Provincial of the Society of JESUS in the Province of France.

*MY REVEREND FATHER,*

*We cannot without some grief watch the vessels set sail from our roadstead, since they bear away, in the persons of Monsieur de Courcelles and Monsieur Talon, what was most precious to us. We shall ever remember the former for having so effectively reduced the Iroquois to submission, and we shall ever wish for the latter's return to give the finishing stroke to the undertakings begun by him so greatly for the benefit of this country.*

*These losses would be more keenly felt by us were they not happily repaired by the coming of Monsieur the Count de Frontenac, our new Governor, whom the King has chosen to carry forward the noble plans formed by his Majesty for New France.*[11]

*The discovery of the North Sea and of the famous Hutson's bay — a discovery so long attempted, and last year undertaken by order of Monsieur Talon, our Intendant — enabled one of our Missionaries to bear the Faith to countries where it had never been proclaimed, as will be seen in the account of his journey thither through the interior.*

*We expect no less result from the expedition which Monsieur the Count de Frontenac and Monsieur Talon have caused to be undertaken, in accordance with his Majesty's purposes, for the discovery of the South sea,*

*la découverte de la mer du Sud, qui probablement nous donneroit entrée aux grandes mers de la Chine, & du Japon. Le Pere & les François qui ſont envoyez pour cette hazardeuſe expedition, ont beſoin de beaucoup de courage & de prudence, pour aller chercher des mers inconnuës par des routes de trois à quatre cent lieuës, toutes nouvelles, & parmy des Peuples qui n'ont jamais veu d'Europeans.*

*On eſt party en meſme-temps, pour aller faire des recherches plus exactes de la mine de cuivre, que le Sieur Peré a trouvée tout fraichement, dans le lac Superieur. Le Navire de quatre à cinq cent tonneaux, qui ſe fait icy, & un autre plus grand, dont les materiaux ſont tout preſts, feront voir les utilitez qu'on peut recevoir de ce pays, pour la navigation, & pourront ſervir à tirer les avantages, que l'on eſpere de ces nouvelles découvertes, qui nous donnent moyen, pour la pluſpart, de publier l'Evangile aux extremitez de ce nouveau monde.*

*Il ne nous manque, pour nous bien animer, que la preſence de Monſeigneur noſtre Eveſque. Son abſence tient ce païs comme en dueil, & nous fait languir par la trop longue ſeparation d'une perſonne ſi neceſſaire à ces Egliſes naiſſantes. Il en eſtoit l'ame, & le zele qu'il faiſoit paroiſtre en toutes rencontres, pour le ſalut de nos Sauvages, attiroit ſur nous des graces du Ciel, bien puiſſantes pour le bon ſuccez de nos Miſſions; & comme pour éloigné qu'il ſoit de corps, ſon cœur eſt toujours avec nous, nous en éprouvons les effets par la continuation des benedictions, dont Dieu favoriſe & les travaux de nos Miſsionnaires, & ceux de Meſſieurs les Eccleſiaſtiques de ſon Egliſe, qui continuent, avec un grand zele, & avec l'edification publique, à procurer l'honneur de Dieu, & à travailler au parfait eſtabliſſement des Paroiſſes dans toute l'étenduë de ce pais: Ce qui ne ſert pas de peu au*

*which would probably give us access to the great China and Japan seas. The Father and the Frenchmen who were sent on that hazardous expedition, have need of much courage and prudence in their quest of unknown seas over an entirely new route of three or four hundred leagues, among Tribes who have never seen any Europeans.*

*At the same time, a party started out to make a more careful examination of the copper mine only recently discovered by Sieur Peré at lake Superior. The Ship of four or five hundred tons' burden which is being built here, and another larger one, the materials for which are all ready, will demonstrate the service this country can render in maritime affairs,*[12] *and will be able to help us realize the benefits hoped for from those fresh discoveries,— which, for the most part, will open the way to us for publishing the Gospel in the uttermost parts of this new world.*

*We only lack, for our lively encouragement, the presence of Monseigneur our Bishop. His absence keeps this country in mourning, so to speak, and causes us to languish through our too long separation from one who is so necessary to these infant Churches. He was their soul; and the zeal he showed on all occasions for the salvation of our Savages drew down upon us grace from Heaven, powerful indeed for the good success of our Missions. But since, however distant he may be in the flesh, his heart is ever with us, we experience the effects of that presence in the continuance of the blessings wherewith God favors both the labors of our Missionaries and those of Messieurs the Ecclesiastics of his Church. These continue with great zeal, and to the edification of all, to promote God's honor and to labor for the thorough establishment of the Parishes throughout this whole country,— all of which aids not a little the progress of our holy Faith, which has never before been carried so far, or published with greater success.*

*progrez que fait noſtre ſainte Foy, qui n'avoit point encore eſté portée ſi loin, ny publiée avec plus de ſuccez.*

*C'eſt ce que voſtre Reverence remarquera aiſement par la lecture de cette Relation, que nous avons diviſée en trois parties conformement aux trois langues de ce pais, la Huronne ou l'Iroquoiſe, la Montagnaiſe ou l'Algonquine, & la Françoiſe, en chacune deſquelles, les miſericordes de Dieu ont éclatté aux yeux du Ciel & de la Terre.*

Voſtre tres-humble & tres-obeïſſant Serviteur en Noſtre-Seigneur.

CLAUDE DABLON.

*This your Reverence will easily note in reading the present Relation, which we have divided into three parts, corresponding to the three languages of this country,—the Huron or Iroquois, the Montagnais or Algonquin, and the French,—in each of which God's mercies have shone forth in sight of Heaven and Earth.*

Your very humble and obedient Servant in Our Lord,

CLAUDE DABLON.

## Table des Chapitres.

## Relation de la Nouvelle France des années 1671. & 1672.

### PREMIERE PARTIE.

RELATION DES MISSIONS AUX HURONS DE NOSTRE-DAME DE FOY, PROCHE DE QUEBEC. A SAINT XAVIER DES PRAIZ, VERS MONREAL, & AUX PAÏS DES IROQUOIS DES ANNÉES. 1671. & 1672.

CHAPITRE PREMIER. *De la Colonie Huronne à Noſtre-Dame de Foy.*

ARTICLE I. *De la charité des Chreſtiens de cette nouvelle Egliſe,* . . . . 1

ARTICLE II. *De leur zele & de leur devotion,* 9

ARTICLE III. *De la devotion des Chreſtiens Hurons envers le ſaint Enfant Ieſus,* . 23

ARTICLE IV. *De la converſion de Ioachim Annieouton, & de ſa mort,* . . 34

CHAPITRE SECOND. *De la Reſidence de ſaint Xavier des Praiz,* . . . . . 53

*Des Miſſions Iroquoiſes.*

CHAPITRE TROISIESME. *De la Miſsion des Martyrs à Annié,* . . . . . 59

# Table of Chapters.

## Relation of New France during the years 1671 and 1672.

---

### PART FIRST.

RELATION OF THE MISSION TO THE HURONS OF NOSTRE-DAME DE FOY, NEAR QUEBEC; OF THAT AT SAINT XAVIER DES PRAIZ, NEAR MON-REAL; AND OF THAT TO THE IROQUOIS COUNTRIES — FOR THE YEARS 1671 AND 1672.

CHAPTER FIRST. *Of the Huron Colony at Nostre-Dame de Foy.*

ARTICLE I. *Of the charity of the Christians of that new Church.* . . . 1

ARTICLE II. *Of their zeal and devotion.* . 9

ARTICLE III. *Of the devotion of the Huron Christians to the holy Infant Jesus.* . 23

ARTICLE IV. *Of the conversion of Joachim Annieouton, and his death.* . . 34

CHAPTER SECOND. *Of the Residence of saint Xavier des Praiz.* . . . . 53

*Of the Iroquois Missions.*

CHAPTER THIRD. *Of the Mission of the Martyrs at Annié.* . . . . 59

CHAPITRE QUATRIESME. *De la Miſsion de ſaint François Xavier à Onneiout,* . . 62
CHAPITRE CINQUIESME. *De la Miſsion de S. Iean Baptiſte, à Onnontagué,* . . 67
CHAPITRE SIXIESME. *De la Miſsion de ſaint Ioſeph à Goiogoüen,* . . . 75
CHAPITRE SEPTIESME. *Des Miſsions de la Conception, de ſaint Michel & de ſaint Iacques à Sonnontoüan,* . . . . 82

## SECONDE PARTIE.

### RELATION DES MISSIONS AUX PEUPLES MONTAGNAIS & ALGONQUINS, À TADOUSSAC, AUX OUTAOUACS, & À LA BAYE DE HUTSON, À LA MER DU NORD.

CHAPITRE PREMIER. *De la Miſsion des Tadouſſac,* . . . . . 93
*De la Miſſion des Outaoüacs.* . . . 109
CHAPITRE SECOND. *De la Miſsion des Apoſtres dans le Lac des Hurons,* . . 110
CHAPITRE TROISIESME. *De la Miſsion de ſainte Marie du Sault,* . . . 121
CHAPITRE QUATRIESME. *De la Miſsion de ſaint Ignace à Miſsilimakinac,* . . 127
CHAPITRE CINQUIESME. *De la Miſsion de ſaint François Xavier,* . . . 131
ARTICLE I. *Des avantages du lieu choiſi, pour y baſtir l'Egliſe.* . . ibid.
ARTICLE II. *Des peuples, qui habitent la Baye des Puants, & de leurs fauſſes divinitez,* . 134
ARTICLE III. *De la Miſsion aux peuples de la Baye des Puants,* . . . . . 138

CHAPTER FOURTH. *Of the Mission of saint François Xavier at Onneiout.* . . . 62
CHAPTER FIFTH. *Of the Mission of St. Jean Baptiste at Onnontagué.* . . . 67
CHAPTER SIXTH. *Of the Mission of saint Joseph at Goiogouen.* . . . . 75
CHAPTER SEVENTH. *Of the Missions of la Conception, saint Michel, and saint Jacques, in Sonnontouan.* . . . . . 82

## PART SECOND.

RELATION OF THE MISSIONS TO THE MONTAGNAIS AND ALGONQUIN TRIBES AT TADOUSSAC, TO THE OUTAOUACS, AND AT HUTSON'S BAY IN THE NORTH SEA.

CHAPTER FIRST. *Of the Mission at Tadoussac.* 93
*Of the Mission to the Outaouacs.* . . . 109
CHAPTER SECOND. *Of the Mission of the Apostles on the Lake of the Hurons.* . . 110
CHAPTER THIRD. *Of the Mission of sainte Marie du Sault.* . . . . 121
CHAPTER FOURTH. *Of the Mission of saint Ignace at Missilimakinac.* . . . 127
CHAPTER FIFTH. *Of the Mission of saint François Xavier.* . . . . 131
ARTICLE I. *Of the advantages of the site chosen for building the Church.* . ibid.
ARTICLE II. *Of the tribes dwelling about the Bay des Puants, and their false divinities.* . 134
ARTICLE III. *Of the Mission to the peoples at the Bay des Puants.* . . . 138

ARTICLE IV. *Marée de la Baye des Puants.* 144
ARTICLE V. *Miſsion du Pere Claude Allouëz aux Maſkoutentk, aux Outagamy, & aux Peuples vers le Sud,* . . . 147
CHAPITRE SIXIESME. *Voyage de la mer du Nord par les terres, & la découverte de la Baye de Hutſon. Miſsion de ſaint François Xavier en* 1671. *&* 1672. . . . . 152

## TROISIESME PARTIE.

*La ſainte Mort de Madame de la Peltrie fondatrice des Religieuſes Urſulines en la Nouvelle France, & de la Reverende Mere Marie de l'Incarnation premiere Superieure de ce Monaſtere.* . . 207
CHAPITRE PREMIER. *De la vocation de Madame de la Peltrie au pays de Canada,* . 211
CHAPITRE SECOND. *Le témoignage illuſtre que rend la Reverende Mere Marie de l'Incarnation, de la Providence particuliere de Dieu ſur la vocation de Madame de la Peltrie en Canada,* 227
CHAPITRE TROISIESME. *De la vie de Madame de la Peltrie en ce pays, & de ſa ſainte Mort,* . . . . . 240
CHAPITRE QUATRIESME. *De la bien-heureuſe mort de la Reverende Mere Marie de l'Incarnation,* . . . . . 256

ARTICLE IV. *The tide in the Bay des Puants.* 144
ARTICLE V. *Father Claude Allouez's Mission to the Maskoutentk, the Outagamy, and the Tribes toward the South.* . . . 147
CHAPTER SIXTH. *Journey to the North sea by land, and the discovery of Hutson's Bay. Mission of saint François Xavier in* 1671 *and* 1672. . . . . 152

## PART THIRD.

*The holy Death of Madame de la Peltrie, foundress of the Ursuline Nuns in New France; and that of the Reverend Mother Marie de l'Incarnation, first Superior of that Convent.* . . 207
CHAPTER FIRST. *Of Madame de la Peltrie's call to the country of Canada.* . . 211
CHAPTER SECOND. *Signal testimony rendered by the Reverend Mother Marie de l'Incarnation on the special Providence of God concerning Madame de la Peltrie's call to Canada.* . 227
CHAPTER THIRD. *Of Madame de la Peltrie's life in this country, and her holy Death.* . 240
CHAPTER FOURTH. *Of the blessed death of the Reverend Mother Marie de l'Incarnation.* . 256

## Permiſſion.

PERMIS d'imprimer. Fait ce 9. Janvier 1673.
Signé, DE LA REYNIE.

## License.

LICENSED to print. Done this 9th of January, 1673.

Signed, DE LA REYNIE.

[1] Premiere Partie.

# Relation des Missions a la Colonie Huronne de Nostre-Dame de Foy proche de Quebec, à S. Xavier des Prés vers Monreal, & aux païs des Iroquois, des années 1671. & 1672.

## CHAPITRE PREMIER.

### DE LA COLONIE HURONNE À NOSTRE-DAME DE FOY.

#### ARTICLE I. DE LA CHARITÉ DES CHRESTIENS DE CETTE NOUVELLE EGLISE.

LA divine Providence a voulu que la Colonie Huronne fuſt eſtablie à Noſtre-Dame [2] de Foy, proche de cette ville, & au milieu des habitations Francoiſes, pour faire voir qu'elle n'a point d'acception des perſonnes dans la diſtribution de ſes dons, & pour donner de la confuſion à nos François, par les bons exemples de cette Colonie. Une des peines du Pere Chaumonot, qui les conduit, eſt de moderer la trop grande ferveur de leur devotion, & l'excez de leur charité envers les pauvres.

Marie Ooüendráka, dont il eſt parlé dans la Relation precedente, ayant connu la neceſſité d'une pauvre famille, qui n'avoit pas de quoi ſe couvrir, l'aſſiſta de deux bonnes couvertures; & comme le Pere ſe

## [1] Part First.

# Relation of the Mission to the Huron Colony of Nostre-Dame de Foy, near Quebec; of that at St. Xavier des Prés, near Monreal; and of that to the Iroquois countries—for the years 1671 and 1672.

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## CHAPTER FIRST.

### OF THE HURON COLONY AT NOSTRE-DAME DE FOY.

#### ARTICLE I. OF THE CHARITY OF THE CHRISTIANS OF THAT NEW CHURCH.

DIVINE Providence decreed that the Huron Colony should be planted at Nostre-Dame [2] de Foy, near this town and in the midst of the French settlements, to show that it is no respecter of persons in the distribution of its gifts; and to put our French people to confusion by that Colony's good examples. One of the difficulties encountered by Father Chaumonot, who has charge of these Hurons, is to moderate the undue fervor of their devotion, and the excess of their charity to the poor.

Marie Oouendráka, who is mentioned in the preceding Relation, learning the distress of a poor family destitute of clothing, aided it with two good

conjouïſſoit avec elle, de cette bonne œuvre; Ah mon Pere, dit-elle, je n'ay fait que ce que j'ay dû; je ne puis pas comprendre comment une perſonne, qui auroit deux ou trois paires d'habits, pourroit voir un pauvre nud ſans le ſecourir dans ſa neceſſité. Quand j'ay beſoin de quelque choſe, dit le Pere, pour de pauvres François, je n'ay qu'à m'addreſſer à elle, car je ſuis aſſuré, que ſi elle a ce que je deſire, elle me le donnera.

[3] Comme on lui racontoit un jour de quelle maniere noſtre Seigneur fit connoiſtre à ſaint Martin, que l'aumoſne qu'il avoit faite de la moitié de ſon manteau, n'eſtant encore que Cathecumene, luy eſtoit tres-agreable. JESUS a trop de bonté pour moy, dit-elle, & il me marque aſſez qu'il agrée le peu d'aumoſnes que je fais, par le ſoin qu'il prend de m'en recompenſer dés cette vie: pour un peu de blé que je diſtribuay l'an paſſé a de pauvres neceſſiteux (il eſt à remarquer qu'elle en donna trente boiſſeaux) il m'en a rendu une telle abondance que je ne ſçai où le mettre; & une ſi grande quantité de citroüilles (elles ſont d'une autre nature que celles de France, & paſſent pour des fruits delicieux parmi les Sauvages,) que j'ay eſté obligée d'aller moi-meſme inviter les François des environs, d'en venir prendre leur charge.

Ces bons Sauvages ont dans cette bourgade une pauvre fille muette & innocente, qui ne s'aide en rien non plus qu'un enfant, & au reſte ſi diſgraciée, ſi laide & ſi mal-propre, qu'elle fait horreur. Ces bonnes gens, cependant, pleins de charité [4] ſe ſont accordez d'en prendre le ſoin de mois en mois: chaque famille s'en charge à ſon tour, dans la veuë de lui

blankets; and when the Father congratulated her on this good deed, "Ah, my Father," said she, "I have only done my duty. I cannot understand how any one with two or three suits of clothes could see a poor body go naked, without helping him in his need." "When I need anything," says the Father, "for poor French people, I have only to apply to her, feeling assured that, if she has what I wish, she will give it to me."

[3] One day, on being told how our Lord indicated to saint Martin that the gift of charity which the latter had made of the half of his cloak, when he was still but a Catechumen, was well pleasing in his sight, she exclaimed: "JESUS is all too good to me; and, by his pains to reward me in this life, he shows me clearly enough that he is pleased at my little almsgiving. In return for distributing a little corn last year among some poor needy people" (it is to be noted that she gave away thirty boisseaux of it), "he has paid me back with so plentiful a crop that I know not where to store it; and with so great a supply of squashes" (a different kind from those of France, and regarded by the Savages as a delicious fruit), "that I was forced to go in person, and invite the French of the neighborhood to come and take all that they could carry."

Those good Savages have in that village a poor dumb girl who is half-witted, and no more able to do anything for herself than a baby; while she is, besides, so ill-favored, so ugly, and so dirty, that she is really a loathsome object. Yet those good people, in the fullness of their charity, [4] have agreed to take care of her, a month at a time. Each

continuer cette charité toute ſa vie; chacun la reçoit dans ſa cabane avec devotion, eſtant bien perſuadez de cette parole de Noſtre Seigneur, *Quod uni ex minimis meis feciſtis, mihi feciſtis*, ce que vous ferez au moindre des miens, je le tiendray comme fait à moy-meſme.

Cet Eſté, pendant les grandes chaleurs, une pauvre femme qui travailloit dans ſon champ, ayant eſté tuée par la cheute d'un arbre, ſon corps ne fut trouvé que deux jours aprés, déja tout corrompu; toute la bourgade y courut, mais perſonne n'avoit le courage de s'en approcher, à cauſe de la mauvaiſe odeur qui en ſortoit; juſques à ce qu'une des ferventes de la ſainte famille, dit à ſa ſœur: Allons, ma ſœur, allons, pourquoy craignons-nous ce que nous devons bien-toſt devenir? pourquoy avons-nous tant d'horreur d'un corps auquel le noſtre doit eſtre ſemblable dans peu de jours? Allons donc, prenons ce corps & le portons au village, pour le faire inhumer en terre ſainte, c'eſt [5] un devoir auquel la charité nous oblige. A ces paroles, ſa ſœur prit courage, & toutes deux, aidées de quelques-uns de la compagnie, mirent le corps de la defunte ſur une eſpece de brancart, qui fut bien toſt fait, & la porterent à la bourgade, où elle fut enterrée dans le cimetiere, avec les ceremonies ordinaires de l'Egliſe.

Ce qui eſt merveilleux dans cette petite Egliſe, eſt que l'eſprit de charité & d'union y regne dans toutes les familles; elles s'interreſſent les unes pour les autres, en toutes occaſions. Une des anciennes de l'aſſemblée de la ſainte famille voyant que de pauvres veuves n'avoient ni les forces, ni le moyen d'enſemencer leurs champs, & que d'autres qui

family assumes charge of her in turn, with the intention of continuing this kindness toward her throughout her life,—all receiving her in their cabins with devotion, fully persuaded of the truth of Our Lord's words, *Quod uni ex minimis meis fecistis, mihi fecistis*,—"Whatsoever ye do unto the least of my people, I shall hold as done unto me."

This Summer, during the intense heat, a poor woman at work in her field was killed by the falling of a tree, and her body was not found until two days afterward, when it was already entirely decayed. The whole village hastened thither, but no one had the courage to approach the body, because of the stench coming from it, until a fervent member of the holy family said to her sister: "Come, why do we fear what we are soon to become? Why have we such abhorrence of a body which our own will resemble in a few days? Come, then, let us take this body and carry it to the village, to have it buried in holy ground; it is [5] a duty imposed on us by charity." At these words her sister took courage; and the two, aided by some of the bystanders, placed the dead woman's body on a sort of litter, which was speedily made, and bore it to the village, where it was interred in the cemetery with the usual ceremonies of the Church.

A wonderful characteristic of this little Church is the spirit of charity and union reigning in all the families, each of the latter taking an interest in all the others upon every occasion. One of the elder women of the confraternity of the holy family—when she saw that certain poor widows had neither strength nor means to plant their gardens; and that other women, who had accompanied their husbands

avoient accompagné leurs maris à la chaſſe n'eſtoient pas encore revenuës dans le temps qu'il faloit ſemer le blé d'Inde, s'en alla, aprés s'eſtre recommandée à la ſainte Vierge, inviter les autres femmes du bourg, à ſemer les terres de celles qui n'y eſtoient point, & elles s'y accorderent de bon cœur. Mais comme elle les preſſoit de le faire au plûtoſt, quelqu'une de [6] ſes amies trouvant trop d'empreſſement dans ſa charité, luy dit qu'elle ſe rendoit importune, & qu'elle devoit conſiderer qu'en cette ſaiſon chacun avoit ſes petites affaires, & meſme aſſez preſſantes. Il n'importe, dit-elle, qu'on me blaſme tant qu'on voudra d'eſtre importune, ne faut-il pas s'incommoder un peu pour aider ſon prochain dans ſa neceſſité, puiſque Noſtre-Seigneur nous l'a commandé? Aprés tout, elle vint a bout de ce qu'elle pretendoit, au grand contentement de ces pauvres gens qui luy donnerent à leur retour mille benedictions pour ſa charité.

Une jeune femme eſtant allée à la chaſſe avec ſon mary, envoya dire à ſa mere qu'elle luy conſeilloit de ſe retirer, pendant ſon abſence, dans la cabane d'une de ſes parentes, pour épargner le bois qu'elle brûleroit en ſon particulier, & en faire l'aumoſne à de pauvres malades, qui en auroient beſoin; la mere ſuivit le conſeil de ſa fille.

Le Pere Chaumonot ayant fait une inſtruction, dans l'aſſemblée de la ſainte famille, ſur les œuvres de miſericorde: à l'iſſuë de cet entretien, deux de celles [7] qui y avoient aſſiſté donnerent à deux pauvres femmes à chacune une couverture de ratine, de la valeur de vingt francs la piece; mais d'une maniere ſi chreſtienne, qu'il ſembloit qu'elles n'euſſent rien donné, ou plûtoſt qu'on leur euſt fait grace de

to the hunting-grounds, had not yet returned when the time came to plant Indian corn — set forth, after commending herself to the blessed Virgin, to invite the other women of the village to do the planting for those who were absent; and they cordially agreed to do so. But, when she urged them to immediate action, one of [6] her friends, finding her charity over-zealous, told her that she was becoming troublesome; and that she ought to consider that at that season each one had her little affairs to see to, which might even be of considerable urgency. "No matter," said she; "blame me as much as you wish for being troublesome. Are we not to inconvenience ourselves a little in order to help our neighbor in his need, in accordance with Our Lord's command?" After all, she gained her end, to the no small gratification of those poor people,— who, on their return, blessed her a thousand times for her deed of charity.

A young woman, upon going to the hunt with her husband, sent word to her mother that she advised her to remove, during her absence, to the cabin of one of her relatives, in order to save the wood that she would otherwise burn for herself alone, and to give it in charity to any poor sick people who might need it. The mother followed her daughter's advice.

When Father Chaumonot gave a lesson, in the assembly of the holy family, on deeds of mercy, at the close of his talk two of the women [7] who had been present provided two poor women each with a ratteen blanket, valued at twenty francs apiece,— doing it, too, in so Christian a manner as to make it appear that they had done nothing, or, rather, had

recevoir d'elles cette aumoſne ; auſſi n'ignoroient-elles pas que le Paradis en devoit eſtre la recompenſe.

Le meſme Pere leur ayant raconté ce que Noſtre-Seigneur diſoit autrefois à ſes Diſciples, d'une pauvre veuve, qu'en donnant d'un grand cœur deux petites pieces de monnoye au Temple, elle avoit plus agreé à Dieu, que quantité d'autres qui avoient fait de riches offrandes ; elle eut tant de joïe d'avoir contribué quelque choſe de ſa part à l'embelliſſement de la Chapelle de Noſtre-Dame de Foy, qu'elle en paſſa toute la nuit ſans dormir, remerciant Dieu de luy avoir inſpiré d'imiter cette bonne femme de l'Evangile.

Cette meſme charité qu'ils ont entr'eux leur rend ſenſibles les moindres dommages du prochain, ils les reparent au plûtoſt, & ils chaſtient meſme ſeverement leurs enfans quand ils en ſont la cauſe, en [8] voici un exemple entre pluſieurs autres. Une mere ayant appris que ſon petit fils âgé de cinq ans avoit gâté quelque choſe dans le champ d'un voiſin, & l'enfant l'ayant avoüé, elle le punit rudement ſur le champ ; le pere eſtant ſurvenu à ſes cris il luy voulut épargner quelques coups ; Je vous obeïrai, dit-elle, mon pere, mais puiſque vous m'empeſchez de le chaſtier, comme il le merite, ordonnez-luy donc je vous prie quelqu'autre penitence, pour expier ſa faute. Oüy-dea, répondit le pere, qu'il ſe mette à genoux, qu'il demande pardon à Dieu de ſon peché, & qu'il s'en aille dire dix *Ave Maria* dans la Chapelle ; en meſme temps l'enfant ſe mit à genoux, demanda pardon à Dieu en pleurant, & il s'en alla pour accomplir le reſte de ſa penitence. Mais la mere craignant qu'il ne la fiſt pas entiere, voulut l'accompagner

received a favor in having this present accepted from their hands; nor were they ignorant that Paradise was to be the reward of their deed.

When the same Father related to them what Our Lord said to his Disciples of old concerning a poor widow,—that, in giving with all her heart two little pieces of money to the Temple, she had pleased God more than many others who had made rich offerings,—one of the women felt such joy at having contributed something of her own to the adornment of the Chapel of Nostre-Dame de Foy, that she lay awake all night, thanking God for prompting her to imitate that good woman of the Gospel.

This same charity that they show to one another makes them feel keenly the least injury sustained by their neighbors; they repair it as soon as possible, and even punish their children severely when the latter are the authors of the mischief—as [8] will appear from the following example, chosen from among many. A mother, learning that her little boy of five had done some damage in a neighbor's field, and the boy confessing it, punished him severely on the spot. The father, appearing at the sound of his cries, wished to spare the boy some of the blows. "I will obey you, my father," said the woman; "but, as you forbid my chastising him as he deserves, order him, I pray you, some other penance to atone for his offense." "Yes, indeed," answered the father; "let him kneel and ask God's forgiveness for his sin, and let him go and say ten *Ave Marias* in the Chapel." Thereupon the child knelt, asked in tears for God's forgiveness, and went away to perform his penance. But the mother, fearing that he might not execute it in full, determined to

elle-meſme, & lui fit dire tout haut devant l'Autel les dix *Ave Maria*.

[9] ARTICLE II. DE LEUR ZELE & DE LEUR DEVOTION.

Si ces fervents Chreſtiens, remplis de l'eſprit de la primitive Egliſe ſe portent volontiers aux œuvres de miſericorde corporelle, ils ont infiniment beaucoup plus d'ardeur pour les ſpirituelles. Entre mille exemples j'en choiſiray ſeulement quelques-uns des plus illuſtres. Un jeune homme venant de la campagne s'eſtoit arreſté quelque temps à parler à une fille de quatorze à quinze ans, qui travailloit dans ſon champs: une femme zelée & amie de la famille, qui les apperçût, en alla donner avis à la mere de la fille. Cette mere, qui meine une vie toute ſainte, qui conſerve cette fille avec plus de ſoin que la prunelle de ſes yeux, & qui aimeroit mieux, quoy qu'elle ſoit ſon unique, la voir morte que hors de la grace de Dieu, fut ſi affligée de cette nouvelle, que pour prevenir le mal, & luy faire apprehender cette liberté par un châtiment extraordinaire, elle prit de petites cordes, en fit une diſcipline ſemblable à celles qu'elle avoit veuës, & en frappa ſa [10] fille le lendemain matin à ſon lever. Cette pauvre fille, qui ſe ſentoit innocente, en fut bien ſurpriſe. Et quoy, dit-elle, ma mere, qu'ay-je fait? quel ſujet vous ay je donné de me traiter de la ſorte? Ah miſerable que je ſuis, répondit la mere, toute baignée de larmes, faudra-t'il donc que je ſois la mere d'une damnée? Que j'aye mis au monde & élevé une fille pour les demons, & pour eſtre leur compagne eternelle dans les cruelles flammes de l'enfer? Ah mon Dieu! ne permettez pas que ce malheur m'arrive!

accompany him herself, and made him say the ten *Ave Marias* aloud before the Altar.

[9] ARTICLE II. OF THEIR ZEAL AND DEVOTION.

IF these fervent Christians, who are filled with the spirit of the primitive Church, are readily moved to deeds of mercy in material things, they have infinitely more ardor for such deeds in matters spiritual. Among a thousand examples, I shall choose merely some of the more noteworthy. A young man, on his way from the outlying country, having lingered for some time to talk with a girl of fourteen or fifteen years, who was at work in her field, a zealous woman, a friend of the girl's family, saw them and went to notify the mother. That mother — who leads a life of great holiness, who guards this daughter more carefully than the apple of her eye, and who would prefer to see her dead, only daughter though she is, than fallen from God's grace — was so afflicted at this news that, to forestall the evil and, by an unusual punishment, make the girl regard with fear any such liberty, she took some small cords and made an instrument of discipline, like those that she had seen; and with this she beat her [10] daughter when the latter rose the next morning. At this the poor girl, conscious of her innocence, was greatly surprised. "How now, mother," she exclaimed, "what have I done? What cause have I given you to treat me so?" "Ah, wretched woman that I am!" returned the mother, bathed in tears, "must I then be the mother of a girl condemned? Must it be that I have borne and reared a daughter for the demons, and for eternal companionship with them in the cruel flames of hell? Oh, God, let not this disaster befall

Et en diſant ces paroles, elle ſe donna à elle-meſme la diſcipline ſi rudement, qu'elle en porta long-temps les marques ſur ſes épaules.

On auroit de la peine à ſe perſuader l'impreſſion que fait ſur ces ames bien diſpoſées la connoiſſance de nos ſaints Myſteres, & le zele qu'elles ont enſuite, pour ſouhaiter aux autres le meſme bien, & pour le leur procurer par toutes les voyes poſſibles. Une Iroquoiſe Chreſtienne des plus conſiderables d'Annié par ſa nobleſſe, qui n'a quitté ſon païs que pour faire ici profeſſion du Chriſtianiſme avec plus de liberté, s'en eſt expliquée en ces termes, [11] au Pere Chaumonot.

Mon Pere, je me trouve ici heureuſement en poſſeſſion du bien que je cherchois il y a ſi long-temps, & que je ne trouvois pas dans noſtre païs, j'en ay bien de la joy, & j'en remercie Dieu & la ſainte Vierge plus de cent fois le jour. J'ay icy la liberté d'aller prier Dieu quand je le veux: nous avons la Chapelle de la ſainte Vierge toute proche de nos cabanes, je ſuis toûjours la bien venuë aux pieds de ſes Autels; Je demeure parmy des perſonnes, qui ſont dans les meſmes ſentimens que moy, vous me conſolez, mon Pere, quand j'en ay beſoin; enfin mon eſprit eſt parfaitement content. Une ſeule choſe m'afflige, la miſere de mes parens d'Annié, qui ſont encore infidéles pour la pluſpart, & qui ſont en danger de mourir dans leur infidelité. Mon Pere, que cette penſée me fait de peine! Je ſçay bien qu'ils ont auſſi bien que nous des Peres qui les inſtruiſent, & qui les exhortent continuellement à embraſſer la foy; il y a auſſi des Chreſtiens parmi eux, & des perſonnes qui vivent ſelon Dieu, il eſt vray; mais le plus grand nombre eſt encore [12] du coſté de ceux qui ſuivent

me!" So saying, she applied the discipline to herself so severely that she long bore its marks on her shoulders.

One would hardly believe how deeply acquaintance with our holy Mysteries impresses these well-disposed souls; and how zealous they then are in wishing others the same blessedness, and in securing it for them by every possible means. An Iroquois Christian — who by her noble birth is one of the chief women of Annié, and who left her country only that she might here enjoy greater liberty in professing Christianity — thus explained her feelings [11] to Father Chaumonot:

"My Father, I find myself here in happy possession of the blessing which I so long sought, and which I failed to find in our own country. I rejoice greatly over it, and thank God and the blessed Virgin therefor more than a hundred times a day. Here I am free to go and pray to God whenever I choose; we have the Chapel of the blessed Virgin very near our cabins; I am always welcome at the foot of her Altar; I dwell among people who cherish the same feelings as myself; you comfort me, my Father, when I need comfort; in short, my peace of mind is perfect. Only one thing grieves me,— the wretched lot of my relatives in Annié, who are still unbelievers, for the most part, and are in danger of dying in their infidelity. How that thought troubles me, my Father! I am well aware that they, as well as we, have Fathers who instruct them, and constantly exhort them to embrace the faith. It is true that there are Christians among them, and persons who live Godly lives; but the greater number still [12] side

nos coutumes ſuperſtitieuſes, qui vivent dans l'yvrognerie & la brutalité. Ces mauvais exemples ſeront toûjours un grand obſtacle à leur converſion. Mon Pere, il m'eſt venu une penſée de leur écrire par voſtre main, & de leur décharger mon cœur, ſur les apprehenſions que j'ay de la perte eternelle de leurs ames. Les Peres qui ſont ſur le lieu leur feront volontiers la lecture de cette lettre.

Le Pere voulut bien lui preſter ſa main & ſa plume, & elle lui dicta toutes ſes penſées avec ſimplicité, adreſſant divers avis à divers de ſes parens, ſelon la connoiſſance qu'elle avoit de leurs mœurs & de leurs foibleſſes, voici un extrait des principaux articles, que la lettre contenoit.

La premiere perſonne à qui elle parle eſt ſa ſœur: Ma chere ſœur, luy dit-elle, je me réjoüis de ce que vous avez embraſſé la Foy, ſi vous voïiez ce que ſont ici les bons Chreſtiens, vous en feriez ravie; ô que vous auriez de plaiſir de les entendre chanter les Cantiques ſpirituels dont ils honorent Dieu! Venez donc ici ma chere ſœur, & jouïſſons toutes deux enſemble d'un avantage ſi conſiderable.

[13] Tſaoüenté, ma fille, (c'eſt une autre jeune femme à laquelle elle a laiſſé ſon nom) puiſque nous n'avons toutes deux qu'un meſme nom, n'ayons, je te prie, qu'une meſme Religion, fais toy inſtruire, fais toy baptiſer au plûtoſt par les Peres, afin que nous ne ſoyons point ſeparez dans l'eternité! Aſpirons toutes deux à la poſſeſſion de cette unique felicité, que noſtre Seigneur a promiſe aux bons Chreſtiens dans le ciel.

Puis s'adreſſant à ſon pere: Mon pere, mon cher pere, ſi vous ſçaviez le deſir que j'ay de vous voir au

with those who observe our superstitious customs, and live in drunkenness and bestiality. Those evil examples will ever be a serious obstacle to their conversion. It has occurred to me, my Father, to write to them by your hand, and to unburden my heart to them of my fears lest their souls go to eternal perdition. The Fathers there will gladly read them such a letter."

The Father was pleased to lend her his hand and pen, while she dictated all her thoughts to him with simplicity, addressing different counsels to each of her relatives, according to her acquaintance with their ways and their weaknesses. Following is an abstract of the leading clauses contained in her letter.

The first person to whom she speaks is her sister. "My dear sister," she says, "I rejoice to learn that you have embraced the Faith. If you saw what kind of people the good Christians here are, you would be delighted. Oh, how you would enjoy hearing them sing the spiritual Songs with which they honor God! Come hither, then, my dear sister, and let us both together avail ourselves of so substantial an advantage."

[13] "Tsaouenté, my daughter" (another young woman, to whom she left her name), "as we two have but one and the same name, let us, I pray, have but one and the same Religion. Seek instruction and baptism at the Fathers' hands as soon as possible, that we may not be separated in eternity. Let us both aspire to possess that special blessedness promised by our Lord to good Christians in heaven."

Then, addressing her father: "My father, my dear father, if you knew how I long to see you with

ciel avec moy, & ſi vous eſtiez auſſi aſſuré que moy du bon-heur qu'on y poſſede, ô que vous auriez envie d'eſtre Chreſtien! Eſcoutez bien les Peres qui vous inſtruiſent, ils vous préchent des veritez que Jeſus-Chriſt, le maiſtre de nos vies, leur a commandé de vous enſeigner, & entr'autres qu'il prepare une vie eternelle à ceux qui garderont ſes ſaints Commandemens, & un enfer remply de feux eternels pour ceux qui ne les obſervent pas; Ah mon cher pere, il n'y a que cette malheureuſe habitude que vous avez de vous [14] enyvrer, qui puiſſe vous fermer la porte du ciel: Prefererez-vous un plaiſir honteux, & qui eſt toûjours ſuivi de la perte de la raiſon, à la poſſeſſion d'une felicité eternelle. Renoncez donc avec courage à vos intemperances, faites-vous Chreſtien. Si vous ne ſuivez mon conſeil, ſçachez que dans peu d'années, & peut-eſtre dans peu de jours je ne ſeray plus voſtre fille, & que vous ne ſerez plus mon pere.

A un vieillard qui eſt ſon oncle, elle eſcrit ainſi: Mon cher oncle, j'ay bien de la joye de la nouvelle que j'ay appriſe, que vous eſtes Chreſtien; Ah procurez je vous prie, le meſme bon-heur à mon pere, j'attends cela de l'amour que vous avez pour luy & pour moy, ne me fruſtrez point de mon eſperance.

Enfin, comme elle avoit coutume, eſtant dans ſon païs, de parler dans les Conſeils, & d'y dire ſon ſentiment ſur les affaires publiques, parce qu'elle eſtoit du nombre des Otiandér, c'eſt à dire des Nobles & des conſiderables, elle conjure toute ſa nation de retrancher ce qui les empeſche d'écouter les Predicateurs de l'Evangile.

[15] Habitans de Gannaoüaé, vous m'écoutiez autrefois dans les Conſeils, mais je merite bien mieux

me in heaven, and if you were as convinced as I am of the blessedness that is there enjoyed, oh, how you would wish to be a Christian! Heed well the Fathers who instruct you: they preach to you truths which Jesus Christ, the master of our lives, has commanded them to teach you,—and, among these, that he is preparing a life everlasting for those who keep his holy Commandments, and a hell filled with eternal fires for those who do not observe them. Ah, my dear father, only that unfortunate habit of yours of getting [14] drunk can close heaven's door against you. Will you choose a shameful pleasure and one that is always attended with the loss of reason, rather than the possession of an eternal happiness? Renounce, then, courageously your intemperate ways; become a Christian. Unless you follow my advice, know that in a few years, and perhaps in a few days, I shall cease to be your daughter, and you will cease to be my father."

To an old man, an uncle of hers, she writes thus: "My dear uncle, I rejoice greatly at the news I have received that you are a Christian. Oh, secure, I beg you, the same happiness for my father; so much I expect from the love you bear him and me; do not disappoint me in my hope."

Finally, as she had been wont, when in her own country, to speak in the Councils, and to express her opinions there on public questions, because she was one of the *Otiandér*,—that is, one of those who are Noble and of high station,—she besought her whole nation to rid itself of all that prevented it from listening to the Preachers of the Gospel.

[15] "People of Gannaouaé, you listened to me, in times past, in the Councils; but now I much more

à preſent d'eſtre eſcoutée, puiſque je vous parle de voſtre ſalut eternel, & de l'affaire la plus importante que vous ayez en ce monde. Eſcoutez ceux qui vous enſeignent & les croïez, mais renoncez au plûtoſt, avec moy, à ces miſerables coutumes, que nos grands ennemis les demons de l'enfer ont inventées pour nous perdre avec eux; l'attache que vous y avez, auſſi bien qu'à l'yvrognerie & à l'impureté, vous bouche les oreilles, & elle empéche que la doctrine ſalutaire, qu'on vous enſeigne, ne penétre juſques dans vos cœurs. Suivez mon conſeil, autrement toutes les prieres que nous adreſſons pour vous tous les jours à la divine Majeſté, vous ſeront inutiles. Ah mes freres, que ne connoiſſez-vous les maux que ſouffrent en enfer ceux qui ſont morts dans l'infidelité, ou dans leurs pechez, n'ayant pas obſervé ce qu'ils avoient promis au Bapteſme. Que ne vous puis-je faire comprendre les contentemens dont vous jouïrez dans le ciel, ſi vous me voulez croire! Ne penſez point [16] que les Peres, qui vous inſtruiſent, veillent vous tromper, ils vous portent la parole de celuy qui eſt la verité meſme, & la bonté ſouveraine, c'eſt maintenant que vous devez les écouter, il ne ſera plus temps aprés la mort.

Cette ame zelée ne peut finir dans ſa lettre; & nous avons remarqué qu'à meſure que nos Neophites croiſſent dans l'eſprit de la Foy, ils ont auſſi plus de zele pour la converſion des autres. Un de nos anciens Dogiques nommé Loüis Taondechoren diſoit, il n'y a pas long-temps, au meſme Pere, qu'il quitteroit volontiers, s'il le luy vouloit permettre, la demeure de Noſtre-Dame de Foy, où il mene une vie douce & paiſible, où il eſt aimé & reſpecté de tous ſes gens,

deserve a hearing, as I am addressing you regarding your eternal salvation, and the most important business that you have in this world. Listen to those who teach you, and believe them; but renounce immediately, with me, those wicked practices devised by our arch-enemies, the demons of hell, that we may be lost with them. Your attachment thereto, as well as to intemperance and impurity, stops your ears, and prevents the doctrine of salvation, which is taught you, from reaching your hearts. Follow my advice; otherwise all the prayers that we daily offer to the divine Majesty on your behalf will avail you naught. Ah, my brothers, why do you not recognize the woes suffered in hell by those who have died in unbelief or in their sins, and who have not kept their promises made at Baptism? What a pity that I cannot make you understand the happiness that you will enjoy in heaven if you will believe me! Think not [16] that the Fathers who instruct you wish to deceive you; they bear the word of him who is truth itself, and sovereign goodness. Now is the time to heed them; it will be too late after death."

That zealous soul could find no stopping place in her letter; and we have noted that in proportion to our Neophytes' growth in the Faith is their increase of zeal for others' conversion. One of our old-time Dogiques [*i.e.*, Catechists], Louis Taondechoren, said not long ago to the same Father that he would, with the latter's permission, gladly leave the settlement of Nostre-Dame de Foy — where he leads a quiet and peaceful life, and is loved and respected by all his people — to go and dwell in a distant place, which he named to him, lacking every convenience, and where he would have much to suffer. He chose this

pour aller demeurer en un lieu éloigné, qu'il luy nommoit, fort incommode, & où il auroit beaucoup à ſouffrir, parce qu'en quelques ſaiſons de l'année, il y a grand abord d'Iroquois, & de Hurons étrangers; & que là il ſemploiroit nuit & jour à leur apprendre les veritez de noſtre Religion, & qu'il mourroit volontiers dans cet exercice.

[17] Ils ſont tous bien informez de l'ardent deſir que Noſtre Seigneur a de la converſion des ames, & c'eſt auſſi pour luy plaire que pluſieurs d'entr'eux font de grandes mortifications, & qu'ils adreſſent continuellement des prieres à Dieu pour le progrez de toutes ces nouvelles Egliſes.

Le Pere fait une remarque ſurprenante dans ſes memoires, que parmy ces nouveaux Chreſtiens, qui n'eſtoient il y a quelques années que de pauvres Barbares, élevez dans l'ignorance du vray Dieu, il en connoiſſoit pluſieurs, qui avoient un don extraordinaire d'oraiſon & d'union avec Dieu, juſqu'à ne perdre preſque jamais ſa preſence. Et tout fraiſchement une bonne veuve qui eſtoit reſtée ſeule pour quelques mois, pendant que ſa famille, & tous ceux de ſa cabane eſtoiẽt allez à la chaſſe, luy diſoit en riant: Mon Pere, mes gens ne ſont-ils pas plaiſans; ils me plaignent fort dans ma ſolitude croyant que je m'ennuyeray beaucoup; vous ſçavez, mon Pere, que je ne m'ennuye jamais moins que quand je ſuis ſeule. J'ay tant de choſes à dire à Noſtre Seigneur, que je n'ay pas la moitié du temps [18] que je ſouhaiterois pour luy parler; je m'entretiens avec luy, comme ſi je le voyois de mes yeux, je le prie pour ceux qui n'ont pas le bien de le connoiſtre, je luy nomme tous ceux de ma famille, les uns apres les autres, & je luy

because it is, at certain seasons of the year, a great resort for Iroquois and visiting Hurons; he said that there he would spend his time, night and day, in teaching them the truths of our Religion; and that he would willingly die in that occupation.

[17] They are all well instructed as to Our Lord's ardent desire for the conversion of souls; and thus it is to please him that many of them undergo severe mortifications, and are constantly offering prayers to God for the growth of all these new Churches.

In his notes, the Father makes one surprising observation: that, among these new Christians,—who were, some years ago, nothing but poor Barbarians, reared in ignorance of the true God,—he knows many who have an extraordinary gift for prayer and for union with God, so as hardly ever to lose his presence. Only recently a good widow, left alone for some months while her family and all the inmates of her cabin were out hunting, said to him with a laugh: "My Father, are not my people amusing—pitying me greatly in my solitude, and thinking that I shall find it very tedious? You know, my Father, that I never suffer less tedium than when I am alone. I have so many things to say to Our Lord that I have not half the time [18] I would like for conversing with him. I talk with him as if I saw him with my eyes,—praying to him for those who are not so happy as to know him; naming to him all the members of my family, one after another; and asking him on their behalf for what will most promote their salvation. I tell him my troubles and griefs; and it seems to me, too, as if he answered me and talked with me, so great is his goodness. Ah, how far I am from suffering any dullness while

demande pour eux, ce qui eſt le plus avantageux pour leur ſalut; je luy raconte mes peines, & mes afflictions: il me ſemble auſſi qu'il me répond, & qu'il s'entretient avec moy, tant il a de bonté. Ah que ie ſuis éloignée de tomber dans l'ennuy, tandis que ie ſuis ainſi en converſation avec mon Jeſus! & que les iournées me durent peu! *cum ſimplicibus ſermocinatio ejus!* Au reſte cette bonne femme nommée Jeanne Tſiaoüennia, eſt celle qui prit ce Printemps dernier, le ſoin de faire enſemencer les terres des pauvres, & de ceux qui n'eſtoient pas encore de retour de leur chaſſe.

Ce fut auſſi la meſme, qui aſſiſtant de nuit une pauvre malade, apres qu'elle eut receu tous ſes Sacremens, & la voyant entrer en l'agonie, alla par les cabanes convoquer toutes les aſſociées de la ſainte Famille, les aſſembla chez la malade, y [19] fit avec elles des prieres convenables à l'eſtat où elle eſtoit, luy diſant de temps en temps quelque bon mot à l'oreille, juſqu'à ce qu'elle eut expiré, & meſme paſſant en ſuite le reſte de la nuit en prieres pour le repos de ſon ame. J'ajoûteray encore une choſe aſſez conſiderable de cette devote & fervente Chreſtienne. Le jour de Paſques elle alla trouver le Pere, & luy dit: Mon Pere, ie vous prie de trouver bon que ie faſſe auiourd'huy un feſtin aux principaux du bourg, en témoignage de la joye que nous avons de la glorieuſe Reſurrection de noſtre Seigneur: vous ſçavez nos coûtumes; quand quelqu'un de nos alliez s'eſt échappé des mains des ennemis, apres les cris de joye, dont tout le bourg retentit à ſon arrivée, nous luy faiſons feſtin de ce que nous avons de meilleur pour luy marquer la joye que nous avons de ſon heureuſe delivrance. En ferions-nous moins pour noſtre

I am thus conversing with my Jesus! And how short the days seem to me!" *Cum simplicibus sermocinatio ejus!* Furthermore, this good woman, Jeanne Tsiaouennia by name, is the same one who this last Spring took charge of planting the gardens of the poor, and those who were not yet home from their hunting.

She, too, it was who, while attending a poor sick woman at night, after the patient had received all the Sacraments, seeing the death-agony approaching, went through the cabins to convoke all the associates of the holy Family; summoned them to the sick woman's cabin; there [19] offered with them such prayers as befitted the patient's condition, speaking in her ear from time to time some pious word, until she breathed her last; and then even passed the rest of the night in prayers for the repose of her soul. I will add one more circumstance of considerable importance concerning this devout and fervent Christian. On Easter day she went in quest of the Father and said to him: "My Father, I beg your approval of my plan to give a feast to-day to the principal people of the village, in testimony of our joy at the glorious Resurrection of our Lord. You know our custom: when one of our allies has escaped from the enemy's clutches, we give him, after making the whole village ring with shouts of joy at his arrival, a feast of the best things we have, to show him our delight at his happy deliverance. Should we do less for our Lord Jesus Christ, who to-day comes to us in the glory of his Resurrection, after freeing himself by his almighty power from his enemies' hands? It seems to me, my Father, that it would be [20] an intolerable instance of ingratitude on our part to

Seigneur Jeſus-Chriſt, qui ſe preſente auiourd'hui à nous dans la gloire de ſa Reſurrection, apres s'eſtre delivré par ſa toute puiſſance, des mains de ſes ennemis; il me ſemble, mon Pere, que ce ſeroit [20] en nous une ingratitude inſupportable que de manquer à ce devoir. Le Pere luy ayant accordé ce qu'elle deſiroit, pluſieurs firent le méme, à ſon imitation, de ſorte que toutes les Feſtes ſe paſſerent en devotion, en prieres, & en ces réjoüiſſances innocentes. Or ces feſtins conſiſtent d'ordinaire en deux ou trois boiſſeaux de blé d'Inde, quelquefois mélé avec des pois, & aſſaiſonné ou de quelque poiſſon, ou de chair boucanée, c'eſt à dire ſeichée au feu, & à la fumée; car de boiſſon il n'en faut point parler. Les prieres s'y font au commencement & à la fin, ſans y manquer; apres la benediction que donne le Pere, quand il s'y trouve, ou bien le chef de la famille, on chante avant que de manger quelques Cantiques Spirituels, & pendant ces jours de réjoüiſſance, tous ces Cantiques furent ſur le ſujet de la Reſurrection de Noſtre-Seigneur. Les enfans firent auſſi leur petit feſtin à part, il y avoit un grand plaiſir à les entendre chanter à deux chœurs, le triomphe de la Reſurrection du Fils de Dieu, les garçons d'un coſté, & les filles de l'autre; il ſe trouve parmy eux de tres-belles voix. Ils gardent [21] exactement la meſure, ils ne manquent point à faire tous en méme-temps les poſes; & pas un ne devance les autres d'une ſeule ſillabe.

Le beau de la ceremonie du jour de Paſque, fut qu'à l'iſſuë de la grand Meſſe un ancien Capitaine Chrétien âgé de plus de quatre-vingt dix ans, fut ſi conſolé d'avoir veu une ouverture de la Feſte de Paſque ſi raviſſante, tant de devotion & un nombre

neglect this duty." Upon the Father's granting her wish, many followed her example; so that all the Festivals were passed in devotion, prayers, and these innocent rejoicings. Now these feasts consist usually of two or three boisseaux of Indian corn, sometimes mixed with peas and seasoned with either fish or smoked meat; for liquor does not need to be considered. Prayers are offered at the beginning and at the close, without fail. After the blessing,—pronounced by the Father, when he is present; otherwise, by the head of the family,—some Spiritual Canticles are sung before eating; and during these days of rejoicing all such Canticles were on the subject of Our Lord's Resurrection. The children also held their little feast by themselves, and it was very pleasing to hear them sing, in two choruses,—the boys on one side, and the girls on the other,—the triumph of the Resurrection of the Son of God. There are some very beautiful voices among them; they keep [21] perfect time, do not fail to observe the pauses all together, and not one gets ahead of the others by a single syllable.

The beautiful part of the Easter ceremony was, that at the close of high Mass an old-time Christian Captain, more than ninety years of age, was so gratified at having seen such a charming opening of the Easter Festival,—so much devotion, and the unusual number of communicants, Hurons and French mingling pleasantly together,—that he cried out from the middle of the open space in front of the Church, in a powerful voice that could be heard in the depths of the neighboring Woods:

"Kouatondharonnion, Kouatondaronnion, let us rejoice, let us rejoice,—men, women, and children;

extraordinaire de communions, dans un mélange agreable de Hurons & de François, qu'il s'écria du milieu de la place, devant l'Egliſe, d'une voix puiſſante, qui ſe faiſoit entendre dans le fond des Forêts voiſines.

Koüatondharonnion, Koüatondaronnion, réjoüiſſons nous, réjoüiſſons nous hommes, femmes, & enfans, grands & petits, jeunes & vieux, réjoüiſſons nous, Jeſus eſt reſuſcité, Jeſus eſt reſuſcité, il eſt reſuſcité pour nous; il a ſurmonté la mort, nous ne la devons plus craindre, il nous fera part de ſa vie, & de ſa vie glorieuſe. Ne redoutons plus nos ennemis, Jeſus dans la gloire, nous tient ſous ſa protection. Iroquois, apres avoir raſſaſié [22] ta cruauté des chairs de noſtre Nation, apres t'en eſtre ſoulé, tu t'eſtois reſervé, comme pour ton deſſert, ce petit reſte que nous ſommes. Ce n'eſt plus pour toy, Jeſus eſt trop puiſſant pour te le laiſſer arracher de ſes mains, & la ſainte Vierge ſa Mere, qui a bien daigné prendre dans cette Chapelle ſa demeure parmy nous, le prie avec trop d'inſtance de nous proteger; il ne nous abandonnera jamais, & il ne permettra jamais que nous ſoyons en proye à ta cruauté. Courage, petit reſte de la Nation Huronne, voſtre tige n'eſt pas encore ſeiche, elle repouſſera, Jeſus reſuſcité, la fera revivre & refleurir: ouy, Jeſus la retablira, & la rendra plus nombreuſe que jamais, pourveu que nous luy ſoyons toujours fideles, & à la ſainte Vierge, & que nous ſoyons fermes dans la reſolution, que nous avons priſe de ne donner jamais aucune entrée au peché, dans cette bourgade, ſur tout aux vices qui ſont capables de détruire la charité & l'union qui eſt entre nous; à l'impureté & à l'yvrongnerie. Ce bon vieillard parloit du cœur, & ſon diſcours fit beaucoup

great and small, young and old. Let us rejoice; Jesus is risen, Jesus is risen, he is risen for us. He has overcome death; we need fear it no longer; he will share his life with us, his glorious life. Let us fear our enemies no more; Jesus in glory has us under his protection. Iroquois, after sating [22] thy cruelty on the flesh of our Nation, after glutting thyself therewith, thou hadst reserved as for thy dessert this little remnant of our people. It is no longer for thee: Jesus is too powerful to let thee snatch it from his hands; and the blessed Virgin, his Mother, who has graciously deigned to make her abode among us in this Chapel, prays him too urgently to protect us. He will never forsake us, or suffer us to fall a prey to thy cruelty. Courage, little remnant of the Huron Nation! Your stock is not yet withered; it will send forth fresh branches; Jesus, risen again, will make it revive and bloom anew. Yes, Jesus will restore it and render it more populous than ever, provided we are always faithful to him and to the blessed Virgin, and are firm in the resolution that we have adopted never to give any entrance to sin into this village,—least of all, to impurity and intemperance, the vices that are likely to destroy the charity and unity existing among us." This good old man spoke from his heart, and his speech made a deep impression upon the minds of his hearers. [23] But there is nothing very extraordinary in that. So great is the faith of these good People, as well as their desire to be saved, that they are never addressed on the subject of God, our holy Mysteries, and all that concerns eternal salvation, without being deeply moved. It passes belief how, during Holy week, they wept over the Passion, on

d'impreſſion dans l'eſprit de ceux qui l'écouterent. [23] Mais il n'y a rien en cela de bien extraordinaire, la foy de ce bon Peuple eſt ſi grande auſſi bien que le deſir, qu'ils ont de ſe ſauver, que vous ne leur parlez jamais de Dieu, de nos ſaints Myſteres, & de tout ce qui touche le ſalut eternel, qu'ils n'en ſoient ſenſiblement touchez. On ne croiroit pas combien ils verſerent de larmes pendant la ſemaine Sainte au ſujet de la Paſſion, que le Pere Chaumonot leur precha le Vendredy Saint, ils ne ſe contenterent pas de témoigner par leurs yeux le ſentiment qu'ils en avoient ils voulurent encore méler leur ſang avec leurs larmes par de rudes diſciplines.

### ARTICLE III. DE LA DEVOTION DES CHRÉTIENS HURONS ENVERS LE SAINT ENFANT IESUS.

La Reverende Mere Marie de l'Incarnation, dont nous parlerons cy-apres, fit au commencement de l'Avent, un preſent au premier Dogique de la petite Egliſe Huronne, Louys Taondechoren, d'une tres-belle Image de cire en relief du ſaint Enfant Jeſus, dans ſon berceau. [24] Ce bon Sauvage en temoigna plus de reconnoiſſance, que ſi on luy eut donné tous les treſors du monde. Toute la Bourgade prit part à ſa joye, & regarda cette ſainte Image, quoy que donnée à un particulier, comme un bien commun, & comme un preſent envoyé du Ciel. Leur Paſteur qui ne cherche que de nouvelles occaſions d'enflammer toujours davantage ce zele, qu'ils ont pour tout ce qui eſt du Service de Dieu, prit en effet le deſſein du conſentement de Louys, d'en donner la conſolation à tout le monde, & de faire en ſorte que toutes les cabanes euſſent les unes apres les autres

which Father Chaumonot preached to them on Good Friday. Nor were they content to show by their eyes their feelings in the matter; they determined also to mingle their blood with their tears, by severe scourgings.

### ARTICLE III. OF THE DEVOTION OF THE HURON CHRISTIANS TO THE HOLY INFANT JESUS.

THE Reverend Mother Marie de l'Incarnation, of whom we shall speak later, presented at the beginning of Advent to Louys Taondechoren, chief Dogique of the little Huron Church, a very beautiful waxen relief Image of the holy Infant Jesus in his cradle. [24] This good Savage manifested more gratitude for the gift than if he had been presented with all the treasures in the world. The entire Village shared his joy, and regarded this holy Image, although given to an individual, as a common possession and a present sent from Heaven. Their Pastor — who seeks only new opportunities for inflaming that zeal of theirs for everything connected with God's Service — formed the plan, with Louys's consent, to afford consolation to all with this treasure; and to take such action that each of the cabins might enjoy it in turn. Being well instructed, they beheld in this Image him whom it represented; and well knew that the honors which they rendered it would not stop at the figure before their eyes, but would pass on even to the sacred person of the Savior of the world, who graciously condescended to become a child for love of us. They conceived the idea of making the honors bestowed upon this holy Image an atonement for the ill reception that the Jews [25] gave the Infant Jesus when he came into the world.

la joüiſſance de ce treſor. Comme ils ſont bien inſtruits, ils conſideroient dans cette Image, celuy qu'elle repreſentoit; ils ſçavoient bien que les honneurs qu'ils luy rendroient, ne s'arreſteroient pas à la figure, qu'ils avoient devant les yeux, mais qu'ils paſſeroient juſques à la perſonne ſacrée du Sauveur du monde, qui a bien daigné ſe faire enfant pour noſtre amour. Ils prirent la penſée d'offrir les honneurs qu'ils rendroient à cette ſainte Image, en reparation de la mauvaiſe reception que les Juifs [25] firent à l'Enfant Jeſus, quand il vint au monde: le Pere qui les vit dans ces bons ſentimens, les aſſeura que cette devotion attireroit ſur eux mille benedictions du Ciel. Il leur donna une ſemaine entiere pour ſe preparer à recevoir l'Image dans leurs cabanes; cette ſemaine ſe paſſa dans un redoublement de ferveur bien agreable au Ciel, & à la Terre. Un Miſſionnaire eſt heureux, quand il trouve le moyen de s'inſinuer dans les cœurs; tout ce qui peut ſervir à l'avancement de ſon Egliſe dans l'eſprit de la foy, & dans la pratique des ſolides vertus luy paroiſt grand. Il écrivit en des billets ſeparez le nom des Chefs de chaque cabane; & le jour deſtiné à cette devotion eſtant venu, apres que l'on euſt chanté le *Veni creator*, le premier billet qui ſe trouva ſous ſa main, fut celuy où eſtoit marqué le nom d'une bonne veuve, qui s'eſtoit ſignalée entre les autres, dans la preparation, qu'elle avoit apportée pour ſe rendre digne d'eſtre la premiere hoſteſſe du petit Jeſus. Elle n'avoit penſé à autre choſe qu'à ce qui luy pourroit eſtre agreable, elle s'eſtoit ſouvent levée avant le jour, pour aller luy [26] preſenter ſes vœux dans la Chapelle, & y reciter ſon Chapellet, pour flechir en ſa faveur le cœur de ſa

The Father, seeing them filled with such pious feelings, assured them that this act of devotion would secure them a thousand blessings from Heaven. He gave them a whole week to prepare to receive the Image in their cabins; that week was spent in a renewal of fervor that was highly acceptable to Heaven and Earth. A Missionary is happy when he finds means to reach the heart; and anything that can serve to advance his Church in the spirit of the faith, and in the practice of the solid virtues, seems to him of importance. He wrote on separate slips the names of the Heads of all the cabins; and when the day for this act of devotion came, after singing the *Veni creator*, the first slip that came to hand was the one inscribed with the name of a good widow, who had displayed especial zeal in the preparation that she had made for rendering herself worthy of being the first hostess of the little Jesus. She had thought only of what might please him,— often rising before dawn to go and [26] offer him her prayers in the Chapel; and to recite her Rosary there for the purpose of inclining his holy Mother's heart in her favor. At this news she thought that she would die with joy. Speedily all was made ready, her cabin thoroughly cleaned, and a very neat little Altar prepared, with its dais and adorned with all the beautiful things that she could find for the reception of such a guest. For she was well convinced that this choice was a stroke of Heaven, and the sign of a special Providence of Our Lord toward her and all her family. The holy Image having been borne to her cabin in a sort of Procession, and placed on the Altar, the Father had the company offer a prayer in greeting to their guest, and present to him all that they

ſainte Mere. A cette nouvelle, elle penſa mourir de joye. En un moment tout fut preſt, ſa cabane bien nette, un petit Autel fort propre, avec ſon daiz, orné de tout ce qu'elle avoit pu trouver de beau pour recevoir un tel hoſte. Car elle eſtoit bien perſuadée, que ce choix eſtoit un coup du Ciel, & une marque d'une Providence particuliere de Noſtre-Seigneur ſur elle & ſur toute ſa famille. La ſainte Image y ayant eſté portée comme en Proceſſion, & poſée ſur l'Autel, le Pere leur fit faire une priere pour ſaluer leur hoſte, & luy offrir tout ce qu'ils avoient, leurs biens, leurs perſonnes & leur vie; & à la fin ils ſe mirent tous à chanter des Noëls en leur langue en l'hõneur du S. Enfant Jeſus, ce qu'ils continuerent tous les jours ſuivans, à leurs petits Saluts du ſoir.

La ceremonie fut ſuivie d'un feſtin, que fit cette bonne femme aux plus notables de la Bourgade, mais avant que de leur preſenter à manger, elle dit à toute la compagnie. C'eſt le petit Jeſus, qui vous regale, & vous ſçaurez que quoy que tout [27] ſoit à luy, independamment de moy, je luy fais neanmoins de ma franche volonté, un don ſpecial de tout ce qui m'appartient, de mon blé & autres grains, & de mes petits meubles, & je le prie auſſi de prendre poſſeſſion de ma perſonne & de mes enfans, pour en diſpoſer comme il luy plaira, pendant cette vie, & dans toute l'étenduë de l'eternité, ç'a eſté pour luy faire cette proteſtation ſolemnelle en voſtre preſence, que j'ay preparé en ſon nom ce petit banquet. Cette devotion fut aprouvée de toute la compagnie, & le Pere qui eſtoit preſent, apres la benediction leur fit faire une priere au ſaint Enfant Jeſus, pour le ſupplier d'accepter l'offrande de cette bonne veuve. Elle

possessed,— their goods, their persons, and their lives; while, at the close, they all began to sing Christmas carols in their language in honor of the Holy Infant Jesus, continuing this practice at their little evening Benedictions, on each of the following days.

The ceremony was followed by a feast which this good woman gave to the chief people of the Village; but before placing the food before them, she thus addressed the whole company: "The little Jesus is entertaining you; and you must know that, although everything [27] is his, independently of me, nevertheless I of my own free will make him a special gift of all that belongs to me,— my corn and other grain, and my little furnishings; and I pray him also to take possession of my person and of my children, to make such use of them as he shall choose, during this life and throughout all eternity. It was to make this solemn declaration in your presence that I prepared this little feast in his name." That act of devotion was approved by all the company, and the Father, who was present, caused them, after the benediction, to offer a prayer to the holy Infant Jesus, supplicating his acceptance of this good widow's offering. She wished further that two of her children should also share in this offering. To this end, she sent for her little son Joseph, thirteen years old, our pupil in the sixth class, and godson of Monseigneur our Bishop, who is having him reared in his Palace. Upon his arrival, she first made him pay divine honors to Our Lord in his Image; and then asked him, at the same time showing him some porcelain collars,— [28] wherein the entire wealth of the family consists,— whether he were not well pleased to give the little Jesus half of his share. "Yes, indeed,"

vôulut de plus que deux de ſes enfans euſſent auſſi leur part à cette offrande. Elle manda à ce deſſein ſon petit fils Joſeph âgé de treize ans, noſtre écolier en la ſixiéme, & filleul de Monſeigneur noſtre Eveſque, qui le fait élever dans l'Evéché. Lors qu'il fut arrivé, elle luy fit premierement adorer Noſtre-Seigneur en ſon Image, & luy demanda par apres, en luy monſtrant quelques colliers de pourcellenne, [28] en quoy conſiſtent toutes les richeſſes de la famille, s'il n'eſtoit pas bien content d'offrir au petit Jeſus la moitié de ſa part: tres volontiers, dit-il. Elle fit la méme propoſition à une fille, qu'elle a, & elle en receut la méme reponſe; la deſſus, vous me conſolez mes enfans, dit-elle, le petit Jeſus aura donc pour agreable d'accepter la moitié de ce que nous avons de plus precieux, & trouvera bon que du reſte nous en achetions nos petites neceſſitez.

Le lendemain elle pria le Pere de venir juſques chez elle, & la en preſence de ſes enfans, elle le ſupplia d'accepter un beau collier de 4000 grains de pourcellenne pour le petit Jeſus, afin d'affermir l'amitié, qu'il avoit daigné leur témoigner en choiſiſſant leur cabane pour ſa premiere demeure dans la bourgade, & pour le ſupplier de les regarder toujours, comme des perſonnes, qui eſtant toutes à luy, par la neceſſité de leur eſtre, & par les ſecours continuels de ſes graces, s'eſtoient engagées à luy par une reſolution volõtaire de leur liberté, pour le ſervir le reſte de leur vie avec plus de fidelité que jamais, le conjurant de ne les point abandonner, [29] & quoy qu'il prit ſon logis en d'autres cabanes, d'avoir toujours pour eux une Providence particuliere. Le Pere accepta lors le collier, pour ne la point priver du

said he. Putting the same question to a daughter of hers, she received a like reply. Thereupon she said: "You gratify me, my children. So the little Jesus will be pleased to accept half of our most precious possessions, and will sanction our using the rest in making our little necessary purchases."

On the following day, she begged the Father to come to her cabin where, in her children's presence, she besought him to accept a fine collar of 4,000 porcelain beads for the infant Jesus. This was given in order to strengthen the friendship which the latter had deigned to show them by choosing their cabin for his first abode in the village; and to implore him to regard them always as persons who, while wholly his from the necessity of their being, and the constant succor of his grace, had, by a voluntary resolve of their own free will, pledged themselves to serve him the rest of their lives more faithfully than ever. They also besought him not to forsake them; [29] and, although he made his abode in other cabins, to extend to them always a special Providence. The Father accepted the collar at the time, in order not to deprive her of the merit of her generosity and gratitude; but, because of her poverty, he made her take it back again two weeks later, assuring her that our Lord would be as well pleased thereby as if it were used in adorning his Altar.

While this image of the holy infant Jesus was passing from cabin to cabin each week, in the manner related, until the Festival of the Purification, each person, with a holy jealousy, took pleasure in preparing for it an altar more magnificent than the last, inventing new devices to guard it from the smoke. This devotion wrought incredible blessings

merite de ſa liberalité, & de ſa reconnoiſſance; mais quinze jours apres, il l'obligea de le reprendre, à cauſe de ſa pauvreté, l'aſſeurant que noſtre Seigneur en ſeroit auſſi ſatisfait, que s'il eſtoit employé à embellir ſes Autels.

Cette image du ſaint enfant Jeſus changeant chaque ſemaine de cabane, en la maniere que j'ay dit, juſques à la Feſte de la Purification, chacun par une ſainte jalouſie prenoit plaiſir à luy preparer un repoſoir toujours plus magnifique, trouvoit de nouvelles inventions pour le garantir de la fumée. Cette devotion fit des biens incroyables par tout; la modeſtie, & la retenuë de ceux de la cabane, qui joüiſſoit de ce bon-heur, eſtoit ſi grande, que pendant ce-temps-là, on s'y comportoit à peu pres comme dans une Egliſe, les Saluts s'y faiſoient reglement tous les ſoirs méme en l'abſence du Pere, les petits, auſſi bien que les grands y aſſiſtoient ſans y manquer, & apres les prieres communes, [30] qu'ils recitoient tous à haute voix, à l'heure ordinaire, ils chantoient alternativement, les hommes & les petits garçons d'un coſté, & les femmes & les filles de l'autre, des Cantiques & des Hymnes en leur Langue, ſur le Myſtere de la naiſſance du Fils de Dieu: leur maniere de chanter eſtoit ſi agreable & ſi devote, que les François qui demeurent aux environs, & quelques uns méme dans des habitations aſſez éloignées, les écoutoient avec admiration & en eſtoient touchez. Les plus éclairez d'entreux remarquerent un ſi grand changement dans les familles, qui avoient receu chez elles l'Image du ſaint Enfant Jeſus, que quand ils s'appercevoient de quelque deſordre dans une famille, ils ſouhaittoient auſſi-toſt & procuroient ſelon leur pouvoir, qu'on y

everywhere. So great was the modesty and self-control of the occupants of the cabin enjoying that happiness, that for the time being they conducted themselves almost as if they had been in a Church. Benedictions were held there regularly every evening, even in the Father's absence,—the little ones as well as the adults attending without fail; while after the usual prayers, [30] which they all recited aloud at the usual hour, they sang responsively—the men and little boys in one chorus, and the women and girls in another—Songs and Hymns in their own Tongue, on the Mystery of the birth of the Son of God. Their manner of singing was so pleasing and so devout that the French living in the neighborhood, and some even in settlements at a considerable distance, heard them with admiration, and were touched. The more enlightened among the Savages noticed so great a change in the families who had received in their midst the Image of the holy Infant Jesus, that, whenever they saw any disorderly conduct in a family, they immediately wished, and, as far as they could, brought it about that the holy Image should be carried to that house. This course was adopted by their Captain. Seeing one day that all the remonstrances offered to a young woman to lead her to a reconciliation with her husband were of no avail, he appealed with much simplicity and trust to the holy Infant Jesus. "You see, my Lord," said he, [31] "this woman's obstinacy. Take pity on her, and have the goodness, I pray you, to choose her cabin next week for your abode; and her heart will surely be softened, and she will return to her duty." He declared his purpose to the Father, and the prayer he had offered. It was answered by Our

portât la ſainte Image: C'eſt ce que fit leur Capitaine. Voyant un jour que toutes les remonſtrances, qu'on faiſoit à une jeune femme, pour la porter à ſe reconcilier avec ſon mary, ne ſervoient de rien, il s'adreſſa avec beaucoup de ſimplicité & de confiance au ſaint Enfant Jeſus. Monſeigneur, luy dit-il, vous voyez l'opiniaſtreté [31] de cette femme, faites luy miſericorde, ayez je vous prie la bonté de choiſir ſa cabane la ſemaine prochaine pour voſtre demeure, & infailliblement ſon cœur s'amolira, & elle ſe remettra dans ſon devoir. Il declara ſa penſée au Pere, & la priere qu'il avoit faite: Elle fuſt exaucée de Noſtre-Seigneur comme il l'avoit eſperé. Car le Dimanche ſuivant le Pere ayant fait aſſembler tout le monde dans la Chapelle, ſuivant ſa couſtume, pour l'election du lieu, où logeroit le petit Jeſus la ſemaine ſuivante, le ſort tomba heureuſement ſur la cabane de la jeune femme: & ce qui eſt encore plus remarquable, c'eſt qu'ayant eſté inflexible juſques alors, & dans un orgueil inſuportable, elle parut en un moment toute changée, & qu'elle ſe remit parfaitement bien avec ſon mary. Dieu ſe ſervit encor pour faire ce coup, d'une autre bonne Chreſtienne ſa tante, qui luy repreſenta fortement, que ſi elle n'oſtoit au pluſtoſt le ſcandale que cauſoit ſon opiniaſtreté, le ſaint Enfant Jeſus n'entreroit point chez elle, mais qu'on procederoit à ſa grande confuſion, à l'élection d'une autre cabane plus digne de [32] celuy qui n'ayme que l'humilité, la douceur, la patience & la charité.

S'ils ont une telle confiance d'eſtre exaucez dans les prieres qu'ils adreſſent à Noſtre-Seigneur, & à ſa ſainte Mere pour obtenir la gueriſon des maladies ſpirituelles, on ne s'eſtonnera pas de celle qu'ils ont

Lord, as he had hoped; for on the following Sunday, when the Father called them all together in the Chapel, according to his custom, to choose the little Jesus's lodging-place for the coming week, the lot fortunately fell on the young woman's cabin; and what is still more remarkable is that, while she had been unyielding up to that time, and had shown an intolerable pride, she appeared in an instant wholly changed, and came to a perfect understanding with her husband. To effect this result, God made use also of a good Christian, her aunt, who represented to her in strong terms that, unless she speedily put a stop to the scandal caused by her obstinacy, the holy Infant Jesus would not enter her cabin; but the people would proceed, to her great confusion, to choose another one worthier of [32] him who loves only humility, sweetness, patience, and charity.

If they feel so confident of being heard in the prayers which they address to Our Lord and to his holy Mother for the cure of spiritual ills, the reader will not be surprised at their trust in cases of bodily disease. I could cite a hundred examples of the latter, but one or two will suffice for closing this article. A Christian Iroquois woman promised the blessed Virgin to visit her Chapel nine consecutive days, and recite there each time the rosary of the holy Family, for the benefit of one of her children who was very ill. On the second day of her novena, the child was entirely cured, and came to the Chapel, as usual, to pray with the other children.

The Principal Dogique of this Church, whose son was also at death's door, sought the Father as the latter was preparing to say Mass, to tell him his determination to cease using so many remedies for

dans leurs maladies corporelles: ie pourrois en apporter cent exemples. Mais un ou deux ſuffiront pour finir cet article, une Iroquoiſe Chreſtienne promit à la ſainte Vierge de viſiter ſa Chapelle neuf iours conſecutifs, & d'y reciter à chaque fois le chapellet de la ſainte Famille, en faveur d'un de ſes enfans fort malade: dés le ſecond iour de ſa neuvaine l'enfant fut parfaitement guery, & vint prier Dieu dans la Chapelle à l'ordinaire avec les autres enfans.

Le Principal Dogique de cette Egliſe ayant auſſi ſon fils en danger de mort, alla trouver le Pere, qui ſe diſpoſoit à dire la Meſſe, pour luy dire qu'il ne vouloit plus ſe ſervir de tant de remedes pour guerir ſon fils; i'avois l'eſté paſſé, luy diſoit-il, un flux ſi opiniaſtre, que tous les remedes ne me pouvoient donner aucun [33] ſoulagement, ie priay un de vos Peres qui alloit à l'Autel, de demander à Dieu ma gueriſon, & le méme jour je fus guery; le méme arivera à mon fils, ſi vous avez la bonté de dire la Meſſe pour luy. Le Pere Chaumonot luy accorda ce qu'il deſiroit, & le méme jour l'enfant fut auſſi parfaitement guery.

Ce bon homme eſt tout remply de Dieu, ayant eu à ſon tour dans ſa cabane, l'Image du ſaint Enfant Jeſus, qui luy appartenoit en propre, il s'entretenoit dans ſon interieur continuellement avec luy; & rendant compte au Pere, des bons ſentimens qu'il avoit eu pendant qu'il avoit jouy de ce bon-heur. J'ay eu, dit-il, la penſée mon Pere, de faire à l'égard du bon Jeſus, à ſon départ de chez moy, ce qui m'arrive en l'abſence de mon fils; vous diriez que mon eſprit le ſuit, & l'acompagne par tout, tant je penſe ſouvent à luy; je ſuis en peine quand il eſt éloigné de moy,

the cure of his son. "Last summer," said he to him, "I had such an obstinate dysentery that no remedies whatever could give me any [33] relief. I begged one of your Fathers who was going to the Altar, to ask God for my cure, and on the same day I was made well. The same will happen to my son, if you will be so good as to say Mass for him." Father Chaumonot granted him his wish, and on the same day the child was likewise entirely cured.

This good man is wholly filled with God, having in his turn had in his cabin the Image of the holy Infant Jesus, which properly belonged to him. He communed with him in his heart without ceasing; and, in recounting to the Father the pious emotions he had experienced while enjoying this happiness, he said: "My Father, I have conceived the idea of observing in regard to the good Jesus, when he leaves my cabin, the same custom that I follow when my son leaves me. You would say that my soul attended him, and bore him company everywhere, so often do I think of him,—being anxious when he is far from me, and fearful lest some one do him an injury. I would be equally grieved if, in the cabins where Jesus is received in his holy Image, anything should occur in his presence that might offend him."

## [34] ARTICLE IV. OF THE CONVERSION OF JOACHIM ANNIEOUTON, AND HIS DEATH.

ALTHOUGH this little Church is flourishing, and all the Christian virtues are here displayed in their glory, yet it never fails to be the case that there are some rebellious souls to furnish exercise for a fervent Missionary's zeal, and for the charity of the most holy members composing the church.

je crains qu'on ne luy faſſe quelque mal. Je ſerois auſſi bien faché que dans les cabanes ou Jeſus eſt receu en ſa ſainte Image, il ſe fit quelque choſe en ſa preſence, qui le puſt offenſer.

[34] ARTICLE IV. DE LA CONVERSION DE IOACHIM ANNIEOUTON, & SA MORT.

QUOY que cette petite Egliſe ſoit floriſſante, & que toutes les vertus Chreſtiennes y ſoient dans l'éclat, il ne laiſſe pas de s'y trouver toujours quelques ames rebelles qui donnent de l'exercice au zele d'un Miſſionnaire fervent, & à la charité des membres les plus ſain[t]s, qui la compoſent.

Il y avoit plus de vingt-cinq ans que Joachim Annieouton eſtoit au rang des Fideles, par le ſaint Bapteſme, quoy qu'il fuſt demeuré encore infidelle dans ſon cœur, & n'euſt de chreſtien que le nom, & de temps en temps, quelque belle apparence exterieure. Ses vices entr'autres, eſtoient l'impureté, l'yvrongnerie, & l'impieté. Le ſcandale en eſtoit d'autant plus grand, qu'il eſtoit conſideré pour ſa valeur, ſon eſprit & ſon bon ſens: ces belles qualitez luy donnoient le premier rang dans toutes leurs affaires, & rien ne ſe terminoit que de ſon avis.

[35] Ce cœur revolté avoit eſté attaqué ſouvent par divers de nos Miſſionnaires, & comme il eſtoit adroit, pour éviter un plus rude aſſaut, il ſembloit quelquefois donner les mains, & ſe rendre, il paroiſſoit plus retenu en ſes paroles, plus aſſidu aux prieres publiques, à la Meſſe & aux inſtructions; il faiſoit ſi bien qu'il laiſſoit à tous ceux qui le voyoient cette impreſſion qu'il eſtoit vrayement converty; juſques à ce que dans l'occaſion ſes œuvres fiſſent paroiſtre

For more than twenty-five years Joachim Annieouton had been counted among the Faithful, by virtue of holy Baptism, although he had still remained an infidel at heart, and was a Christian only in name, occasionally, bearing a fair outward appearance. Among his vices were impurity, intemperance, and impiety,—the scandal caused by which was all the greater because he was esteemed for his valor, his intelligence, and his good sense. These fine qualities gave him the foremost rank in all their affairs, and no step was taken without his advice.

[35] This rebellious heart had often been assailed by different Missionaries of ours; and, as he was adroit in avoiding a severer attack, he sometimes seemed to yield and surrender, appearing more guarded in his words and more assiduous in attending public prayers, Mass, and instructions. So well did he manage as to leave with all who saw him the impression that he was really converted, until, when occasion offered, his actions demonstrated the contrary. This course, full of cunning and knavery as it was, made us despair of saving him without an extraordinary interposition of God's goodness; nor was it the latter's will that so many ardent prayers as were offered daily for his conversion should be useless and without fruit. He suffered him to be accused of complicity in a crime of which he was innocent. On evidence which made his guilt seem probable, he was seized and led to prison, where his feet were loaded with irons. The reason of this action was as follows. Two young rogues who had returned some time before from the country of the Iroquois, where they had been prisoners of war, made up their minds, on finding themselves persecuted

le contraire: ce procedé plein de ruſe, & de malice faiſoit deſeſperer de ſon ſalut, ſans un coup extraordinaire de la bonté de Dieu, qui ne vouloit pas que tant de prieres & de vœux, que l'on faiſoit tous les jours pour ſa converſion, fuſſent inutiles & ſans fruit. Il permit qu'il fut accuſé d'eſtre complice d'un crime, dont il eſtoit innocent, ſur des indices, qui faiſoient paroiſtre la choſe probable, on le prend, on le meine en priſon, & on luy met les fers aux pieds. En voicy le ſujet, deux jeunes fripons revenus depuis quelque temps du païs des Iroquois, où ils avoient eſté priſonniers de guerre, ſe voyant perſecutez pour leurs mauvaiſes [36] mœurs, prirent le deſſein d'y retourner; mais pour eſtre les bien venus parmy ces Peuples, & rentrer plus aiſement dans leurs bonnes graces, ils jugerent qu'ils devoient, ou leur mener quelqu'un de leurs ennemis, ou du moins leur en porter la chevelure; cette reſolution eſtant priſe, ils s'acoſterent d'un Sauvage de la Nation des Abnaki, nos alliez & ennemy des Iroquois, l'inviterent à aller boire avec eux ſa part d'une bouteille, le menerent à l'écart dans les bois, ou l'ayant enyvré, ils le lierent à un arbre à deſſein de s'embarquer avec luy le lendemain au point du iour, mais les Hurons en ayant eu le bruit, & Monſieur Talon noſtre Intendant en eſtant averty, mit en méme-temps des Soldats en campagne, qui firent telle diligence qu'ils trouverent l'Abnaki, ſeul dans ſes liens, les criminels n'ayant eu que le temps de s'echapper dés lors qu'ils les avoient apperçeus; ils le délierent & le remenerent à ſes gens, leſquels indignez de cette action, & n'ayant pas oublié quelque demeſlé qu'ils avoient eu avec Annieouton, perſuaderent à celuy-cy qui avoit eſté dans le danger,

for their evil [36] ways, to return thither. But, to insure their welcome from those People, and to gain readmission more easily to their good graces, they deemed it necessary either to conduct to them some enemy of theirs, or, at least, to carry them his scalp. Having adopted this resolution, they accosted a Savage of the Abnaki Nation, who are our allies and are hostile to the Iroquois,—inviting him to go and drink his share of a bottle with them. Taking him aside into the woods, and causing him to become intoxicated, they bound him to a tree, planning to embark with him the next morning at daybreak. But the Hurons having heard of the affair, and notified Monsieur Talon, our Intendant, the latter immediately sent out some Soldiers, who marched so quickly that they found the Abnaki alone in his fetters, the guilty ones having had barely time to escape as soon as they saw the party. The Soldiers unbound the man and led him back to his people, who, indignant over the occurrence, and still remembering a quarrel they had had with Annieouton, persuaded the one who had been in danger to declare in the presence [37] of witnesses that he had learned from those two fugitives that Annieouton was the author of this treachery. Its consequences had been seriously apprehended, as the Abnaki nation is large and rather unruly. Additional plausibility was given this calumnious accusation by the fact that one of the two men was a near relative of the accused, whence it was inferred that the latter could not have been ignorant of that wicked plot, and, knowing about it, should have put an effective restraint on the men,—or, at least, have notified those who were able to prevent such an outrage. This calumny concerted so skillfully, found

de declarer en preſence [37] de témoins, qu'il avoit appris de ces deux fuyards, qu'Annieouton avoit eſté l'auteur de cette trahiſon, dont on avoit fort apprehendé les ſuites, la nation des Abnaki, eſtant nombreuſe, & aſſez mutine. Ce qui rendoit encore probable cette calomnie, eſtoit que l'un des deux eſtoit ſon proche parent; d'où on inferoit qu'il ne pouvoit pas avoir ignoré ce mauvais deſſein, & que l'ayant ſçeu, il devoit les en detourner efficacement, ou du moins en donner avis à ceux qui avoient le pouvoir d'empeſcher ce deſordre. Cette calomnie ſi bien concertée trouva tant de creance dans les eſprits, que prés de deux mois ſe paſſerent avant que la verité fuſt connuë; c'eſtoit le temps que la divine Providence vouloit donner à ce cœur endurcy pour s'amolir & ſe reconnoiſtre. De fait ſe voyant dans une obſcure priſon, les fers aux pieds, couché ſur la terre & en danger de mourir à un gibet, & ſe ſentant accablé de chagrin & comme au deſeſpoir, il fit cette reflexion. Encore avec tous ces maux, ay-je quelques heures un peu douces, de temps en temps, mes parens, & mes amis me viſitent, qui me conſolent, [38] & m'apportent un peu à manger, ils me portent compaſſion, & les Peres ne m'abandonnent point: de plus, ie n'ay pas encore perdu toute eſperance, peut eſtre que mon innocence ſera reconnuë; cependant cette triſte demeure m'eſt inſupportable. Que feray je donc dans l'enfer, qui m'eſt inevitable, ſi ie continuë à vivre, comme i'ay fait iuſques à preſent? ah mon Dieu, miſerable que ie ſuis! comment pourray-ie demeurer eternellement dans ces flammes cruelles, ſans ſoulagement, ſans conſolation, & dans la rage! Il entra ſi avant dans ces penſées ſalutaires de l'eter-

such ready belief in men's minds that nearly two months passed before the truth became known; and that space of time it was the decree of divine Providence to allow this hardened heart for softening and for self-recognition. Indeed, seeing himself in a dark prison with his feet in irons,—lying on the ground, and in danger of dying on the gallows,—and feeling overcome with grief and well-nigh in despair, he thus soliloquized: "With all these ills I still have some hours of a little sweetness. From time to time my relatives and friends visit and comfort me, [38] bringing me a little food and showing me their pity. The Fathers, too, do not forsake me. Moreover, I have not yet lost all hope; perhaps my innocence will be recognized. Meanwhile this dismal abode is unbearable to me. What then shall I do in hell, which is my inevitable lot if I continue to live as I hitherto have done? Oh, God, wretch that I am, how can I endure those cruel flames forever, without relief, without consolation, and in a state of frenzy?" So far did he pursue these salutary thoughts on the unhappy eternity which, he then conceived, was to be the sure heritage of such as are so unfortunate as to die in their sins; and the faith that was awakened in him made so lively an impression on his mind of all the Christian truths which he had been taught, that, thoroughly frightened by his vision of the extreme rigors of God's justice toward those who abuse his favors, as he had done, he said to himself: "Oh, my God, my mind is made up; I am sincerely determined to serve you." So firm was the resolve which he formed to do so, [39] that he kept it faithfully ever after until his death. At his first interview with Father Chaumonot he said to him:

nité malheureuſe, qu'il conçeut pour lors devoir eſtre l'heritage aſſeuré de ceux qui meurent malheureuſement dans leur peché: & la foy, qui ſe reveilla en luy, fit dans ſon eſprit, une impreſſion ſi vive de toutes les veritez chreſtiennes, qu'on luy avoit enſeignées, que tout effrayé de la veuë, qu'il eut des extremes rigueurs de la iuſtice de Dieu envers ceux qui abuſent, comme il avoit fait, de ſes graces, il dit en ſoy-méme. Ah mon Dieu! c'en eſt fait, c'eſt tout de bon que ie veux vous ſervir. Il en prit la reſolution ſi ferme, [39] qu'il l'a depuis gardée fidelement iuſques à la mort. A la premiere entre-veuë qu'il eut du Pere Chaumonot; ah! mon Pere luy, dit-il, ie vous ay trompé iuſques à preſent, i'ay trompé autrefois Aondechete (c'eſt le nom du Pere Ragueneau) i'ay trompé auſſi pluſieurs fois Teharonhiagannra, c'eſt à dire le Pere le Mercier, ie vous ay tous trompez; vous me preſſiez tres-ſouvent de me convertir; & moy, pour vous contenter, & pour me delivrer, comme ie diſois alors, de cette importunité, ie vous accordois en apparence ce que vous ſouhaittiez de moy; ie vous diſois, oüy ie me convertiray; mais il faut que ie vous decouvre un ſecret, il faut que vous ſçachiez que nous avons un oüy qui veut dire non; un certain ouy traiſné & languiſſant, quand nous diſons, aaao quoy que nous ſemblions accorder ce qu'on demande de nous; cet aaao neanmoins ainſi traiſné, veut dire, ie n'en feray rien; au lieu que quand nous accordons quelque choſe tout de bon, nous coupons plus court & diſons Ao, ouy. Maintenant, mon Pere, que i'ay ouvert les yeux, & que Dieu ma fait la grace [40] de connoiſtre mon malheur, c'eſt tout de bon que je veux changer de vie; il luy declara enſuite tout ce qui s'eſtoit paſſé dans ſon

"Ah, my Father, I have been deceiving you hitherto. I used to deceive Aondechete" (Father Ragueneau's name); "I also often deceived Teharonhiagannra"— that is, Father le Mercier. "I deceived you all. You urged me very often to become converted; and I, to gratify you and rid myself, as I then used to say, of such importunity, granted you in appearance what you wished of me. I said to you, 'Yes, I will be converted;' but I must reveal a secret to you. You must know that we have a 'yes' which means 'no,' a sort of long-drawn and languid 'yes.' When we say *aaao*, although we seem to yield what is asked of us, yet that *aaao*, thus prolonged, means, 'I will do nothing of the sort.' On the other hand, when we accede to anything in earnest, we cut the word shorter and say *Ao*, 'yes.' Now that I have opened my eyes, my Father, and God has graciously made me [40] conscious of my unhappy state, I am really and truly determined to change my life." He then told him all that had passed in his mind — the lively apprehensions that he had had of God's judgments; and, to put those pious sentiments into practice, he began, after due preparation, with a general confession of his whole life subsequent to his Baptism, making it with sentiments which afforded the Father great consolation. He was then still in irons; but, a few days later, no conclusive proof being found of the crime charged against him, he was released. The consequent rejoicing in the village was very great, especially when, at a feast which he gave to all his people in the Father's presence, he addressed them as follows: "My brothers, I now ackowledge Hechon"— their name for Father Chaumonot —"as my Father, and declare myself his

eſprit, les vives apprehenſions, qu'il avoit euës, des jugemens de Dieu, & pour mettre en pratique ces bons ſentimens; il commença, apres s'y eſtre bien preparé, par une confeſſion generale de toute ſa vie, depuis ſon Bapteſme: il la fit avec des ſentimens qui donnerent bien de la conſolation au Pere. Il eſtoit encore alors dans les fers, mais peu de jours apres, ne s'eſtant trouvé aucune preuve convainquante du crime, dont on l'avoit accuſé; il fut élargy; La joye en fut tres-grande dans le bourg, principalement lorſque dans un feſtin qu'il fit à tous ſes gens, en preſence du Pere, il leur parla en ces termes. Mes freres, c'eſt maintenant que je reconnois Hechon, c'eſt le nom du Pere Chaumonot, pour mon Pere, & que je me declare ſon fils, je veux doreſnavant luy obeïr, en tout ce qu'il m'ordonnera. Helas! je n'avois point d'eſprit, lorſque ie me fachois quand on luy donnoit connoiſance de ma vie, & des ma[u]vaiſes mœurs de mes ſemblables, ie connois [41] bien maintenant qu'il nous eſt tres-avantageux pour noſtre ſalut qu'il ſçache tous nos deportemens & toutes nos miſeres, afin qu'il y remedie; Mes freres, ne vous fiez plus à moy deſormais; ſi quelqu'un d'entre nous avoit la volonté de ne pas vivre ſelon Dieu, ce que je ne croy pas, qu'il ſçache que ie le déceleray; il ajoûta pluſieurs choſes de grande edification, qui donnerent ſujet à toute la compagnie d'en benir la divine Majeſté, & de s'en reſiouir avec le nouveau penitent. Ces reſolutions ſi publiques ne furent pas de ſimples paroles, elles furent ſuivies de leurs effets, il ne parut plus rien en luy de ſes anciennes habitudes, il eſtoit des premiers dans tous les exercices de devotion, & il temoigna tant de zele pour bannir du bourg tous les deſordres, & ſur tout, ceux que l'yvro-

son. Henceforth I am resolved to obey him in all that he shall bid me do. Alas! I was foolish to get angry when people told him of my life and of the evil ways of those like me. I am [41] now well convinced that it is highly advantageous, as far as our salvation is concerned, for him to know all our misdoings and all our wretchedness, that he may apply the remedy. Trust me no more henceforth, my brothers. If any one among you wishes to live in violation of God's law — which I do not believe to be the case — let him know that I shall expose him." He added a number of things which greatly edified his hearers, and caused them all to bless the divine Majesty and rejoice with the new penitent. These resolutions, so publicly made, were not mere words; they were attended with results. Nothing more was seen in him of his old habits; he was among the foremost in all devotional exercises; and he manifested such zeal in banishing from the village all unruly conduct, and especially such as intemperance is wont to cause, that this course cost him his life. I add a brief account of the occurrence. A young man who had returned from the Iroquois country sang in a fit of drunkenness that he was bent on going back thither, but did not intend to make his appearance there empty-handed,— meaning by these words that he purposed to kill some one and carry off [42] his scalp. The matter was reported to our Joachim, who had asked the Father's permission to fill the office of Dogique during Louys Taondechoren's absence, in order to atone for the scandal he had caused before his conversion. He rebuked this insolent man, who was only half intoxicated. "My cousin," said he, "art thou not ashamed to talk like

gnerie a couſtume de cauſer, qu'il luy en couſta vie. Voicy en peu de mots comme la choſe ſe paſſa. Un ieune homme revenu du païs des Iroquois, chantoit dans ſon yvreſſe, qu'il y vouloit retourner, mais qu'il ne pretendoit pas y paroiſtre les mains vuides, cela vouloit dire, qu'il avoit deſſein de tuer quelqu'un, & d'en emporter [42] la chevelure. On fit raport à noſtre Joachim, qui avoit demandé au Pere de faire l'office de Dogique, en l'abſence de Louys Taondechoren, pour reparer le ſcandale qu'il avoit donné devant ſa converſion, il reprend cet inſolent qui n'étoit yvre qu'à demy; Mon couſin, luy dit-il, n'as-tu point de honte de parler de la ſorte? ſerois-tu bien ſi denaturé de vouloir réjoüir nos ennemis en maſſacrant quelqu'un de tes proches? n'as-tu pas encore icy un frere, une ſœur, & d'autres parents? veux-tu donc les abandonner pour t'aller donner derechef en qualité d'eſclave, à des barbares qui ont ruiné noſtre païs? il parloit encore lorſque l'yvrongne, & deux autres de ſes camarades qui n'avoient pas plus de raiſon ny de jugement que luy, le jettent par terre, & le frappent de pluſieurs coups de couſteau, le mettent en tel eſtat qu'il fut enlevé comme mort de leurs mains, avec trois ou quatre playes tres-dangereuſes.

Eſtant revenu à ſoy, il dit au Pere, mon Pere, mon eſprit eſt en repos, je me ſens reſigné à tout ce qu'il plaira à Dieu d'ordonner de ma vie, s'il veut que je meure, [43] j'eſpere qu'il me fera miſericorde, & qu'il me pardonnera mes pechez; je pardonne auſſi de bon cœur à ceux qui m'ont ſi mal traitté: Comme il paroiſſoit en danger de mort, & qu'il ſouffroit de grandes douleurs; il demanda, & receut avec beaucoup de devotion les derniers Sacremens, le Viatique, & l'Extreme-Onction.

that? Is it possible that thou art so unnatural as to wish to rejoice our enemies by murdering one of thy kinsfolk? Hast thou not still a brother, a sister, and other relatives here? Wilt thou, then, forsake them to go and give thyself up again as a slave to barbarians, who have brought ruin upon our country?" He was still speaking when the drunken man and two comrades of his, who were as bereft of reason and judgment as he was, threw the speaker to the ground and struck him several times with their knives, reducing him to such a state that he was taken from their hands as one dead, with three or four very dangerous wounds.

Recovering consciousness, he said to the Father: "My Father, my mind is at rest; I feel resigned to any disposition that God shall be pleased to make of my life. If he choose that I die, [43] I hope that he will be merciful to me and forgive my sins. I also heartily forgive those who have treated me so ill." As he seemed in danger of dying, and was suffering severe pain, he asked and received, with much devotion, the last Sacraments, the Viaticum and Extreme Unction.

Meanwhile three young men, Relatives of his, formed a plan to avenge him. They hunted for the murderers in all the cabins, but luckily they were not there. The patient's state of mind underwent no change; on the contrary, learning of this evil design, he manifested great displeasure, and said that, had he known about it, he would have effectually dissuaded these men from it.

On the following morning the Father and some elders went to see him, and presented to him, according to the native custom, a porcelain collar from

Cependant trois jeunes hommes de ſes Parens font deſſein de le vanger, ils cherchent les meutriers par toutes les cabanes, ou par bon-heur ils ne ſe trouverent pas. Le malade ne changea point de diſpoſition d'eſprit, au contraire ayant appris ce mauvais deſſein, il témoigna en eſtre fort faché, & que s'il l'avoit ſçeu, il les en auroit détournez efficacement.

Le lendemain matin le Pere & quelques anciens l'allerent viſiter, ils luy preſenterent ſelon la coutume du païs, un collier de pourcelaine, tiré de leur fiſque de Noſtre-Dame de Foy, c'eſt un petit fond qu'ils ont fait entr'eux par devotion, & qu'ils entretiennent comme entre les mains de la ſainte Vierge, pour en aider les pauvres, & pour ſubvenir à quelques neceſſitez preſſantes: Ce fut donc de ce [44] fond qu'ils tirerent ce collier, pour témoigner à ce pauvre bleſſé le reſſentiment que tout le Bourg avoit de l'accident qui luy eſtoit arrivé, & pour l'affermir dans ſes penſées de paix, de douceur, & de compaſſion pour les auteurs de ſa mort, il les remercia de leur civilité, & de leur charité, & à l'heure meſme il envoya querir les trois jeunes hommes, qui avoient voulu vanger ſa mort, & ceux qui pourroient avoir le meſme deſſein, leur montra le collier qu'on luy venoient de preſenter, en leur diſant; Mes neveux, voila la voix, & la parole de Noſtre Dame & maiſtreſſe, qui nous exhorte a oublier tout le mal que j'ay receu, & l'injure qui m'a eſté faite, par ceux que vous ſçavez, ne me faites point paſſer pour un inconſtant, & pour un menteur, il n'y a que peu de jours, que je promis ſolemnellement, que je ſerois bon Chreſtien, & maintenant vous voudriez me faire paroiſtre un vindicatif. Car ne diroit-on pas, ſi vous faiſiez un mauvais coup, que ce ſeroit moy, qui vous

their treasury of Nostre-Dame de Foy. This latter is a little fund which they have established among themselves, from a spirit of devotion, and which they maintain in the blessed Virgin's keeping, so to speak, for the aid of the poor and the relief of any pressing needs. From this [44] fund, then, they took the collar in question, to signify to that poor wounded man the feeling of the whole Village over the misfortune that had befallen him, and to fortify him in his sentiments of peace, gentleness, and pity for the authors of his death. He thanked them for their courtesy and charity, and immediately sent for the three young men who had wished to avenge his death, and also for such as might cherish the same design. Showing them the collar that had just been given him, he said to them: "My nephews, behold the voice and the word of Our Lady and mistress, who exhorts us to forget all the ill I have received, and the injury done to me by — you know whom. Do not make me pass for a fickle man and a liar. Only a few days ago, I solemnly promised to be a good Christian; and now you would have me appear vindictive. For would it not be said, if you resorted to criminal violence, that I was urging you on?" And then, turning to the Father, "I pray you, my Father," said he, "let some one go and fetch the culprits [45] while I still have some little power of speech, that they may hear from my own mouth that I forgive them heartily, and forbid my nephews to do them any injury." They were found; they entered the cabin and took their places at the feet of the patient, who greeted them with much gentleness, — assuring them that he wished them no harm; that he ascribed only to drink the misfortune that

l'aurois commandé? & puis, regardant le Pere, je vous prie, dit-il, mon Pere, qu'on aille chercher les criminels, [45] tandis que j'ay encore la parole un peu libre, qu'ils entendent de ma propre bouche, que je leur pardonne de bon cœur, & comme je deffends à mes neveux de leur faire aucun tort; on les trouva, ils entrerent dans la cabane, ſe placerent vers les pieds du malade, qui les ſalüa avec beaucoup de douceur, les aſſeurant qu'il ne leur vouloit aucun mal, qu'il n'attribuoit qu'à la boiſſon, le malheur qui luy eſtoit arrivé, & qu'il eſtoit bien perſuadé que jamais ils en l'auroient traitté de la ſorte, s'ils euſſent eſté en leur bons ſens. Au reſte leur dit il, vous voyez bien, que pour ce qui eſt de moy, vous n'avez rien à apprehender, Dieu me fait la grace de n'avoir dans le cœur aucune penſée de haine, ny de vengeance contre vous, mais quand bien je ſerois ſi malheureux que d'en avoir, les bleſſures mortelles, qui me rendent immobile, me mettent hors du pouvoir de vous nuire. Si vous aviez donc à craindre, ce ne pourroit eſtre que de mes neveux, c'eſt ce qui m'a obligé de les faire appeller pour connoiſtre leurs ſentimens, & les faire entrer dans les miens; qu'ils parlent, & qu'ils diſent nettement [46] en voſtre preſence ce qu'ils ont dans le cœur. Le plus apparent d'entr'eux prenant la parole pour tous, declara que pour obeïr à noſtre Seigneur, qui commandoit ſi expreſſement de pardonner à ſes ennemis, ils renonçoient à tous les ſentimens de vengeance, qu'ils avoient eu à la veuë du malheur arrivé à leur Oncle. Tous les autres en ſuite, s'expliquerent là deſſus preſqu'en meſmes termes, & les coupables témoignerent auſſi publiquement, un grand regret de leur faute, & beaucoup de compaſſion pour celuy qu'ils avoient mis en un eſtat

had befallen him; and that he was well persuaded that they never would have treated him so, had they been in their right minds. "Furthermore," said he to them, "you see plainly that, as far as I am concerned, you have nothing to fear. God has graciously suffered me to entertain no thought of hatred or revenge against you; but, even should I be so unhappy as to cherish any such, the mortal wounds which render me motionless deprive me of the power to harm you. So, if you had anything to fear, it could only be from my nephews; therefore I felt constrained to summon them, in order to learn their sentiments and make them embrace mine. Let them speak, and say plainly [46] in your presence what they have in their hearts." The chief among them, speaking for all, declared that, in obedience to our Lord, who so expressly bade us forgive our enemies, they renounced all feelings of revenge that had come to them at sight of the disaster which had overtaken their Uncle. All the others, in turn, then expressed themselves in nearly the same terms; and the guilty ones also made public avowal of great regret over their offense, and much pity for him whom they had cast into so deplorable a state. This interview closed with a prayer which the Father addressed to our Lord, and in which he caused all present to join, on behalf of the patient, to obtain for him patience in his sufferings, and the favor of a good death.

One of those young men who had wished to take vengeance for the outrage inflicted on their Uncle, was so touched by the rebuke which the latter gave them on that score, that, in order to atone for the scandal he had caused, he went to Father Chaumonot and begged him to deposit on the morrow in the

ſi deplorable. Cette entreveuë ſe termina par une priere que le Pere adreſſa à noſtre Seigneur, & qu'il fit faire à tous les aſſiſtans, en faveur du malade, pour luy obtenir la patience dans ſes maux, & la grace d'une bonne mort.

Un de ces jeunes hommes qui avoient voulu prendre vengeance de l'outrage fait à leur Oncle, fut tellement touché de la reprimande qu'il leur en avoit faite, que pour reparer le ſcandale qu'il avoit donné, il alla prier le Pere Chaumonot de mettre dans le petit Threſor de la ſainte Vierge le lendemain, un collier de pourcelaine [47] qu'il luy preſentoit. Le Pere le receut, & le lendemain il le produiſit devant tout le monde aſſemblé dans la Chapelle, témoignant de la part du coupable, le déplaiſir qu'il avoit de ſa faute, & priant toute la compagnie de luy en obtenir le pardon aupres de la ſainte Vierge, qui eſt conſiderée comme la maiſtreſſe & la ſouveraine de ce Bourg. Ces ſortes de ſatisfactions ont autant & plus d'effet parmy les Sauvages, que les punitions corporelles parmi nous.

Le malade, qui languit plus de cinquante jours, avant que de mourir, conſerva toujours les meſmes ſentimens de charité envers les criminels, tandis qu'ils furent en priſon, où ils ſouffrirent beaucoup, il demandoit ſouvent de leurs nouvelles, par un ſentiment de compaſſion chreſtienne, & lorſqu'ils furent élargis, il euſt bien voulu pouvoir les délivrer de l'amende, à laquelle ils avoient eſté condamnez. Mais ce qui édifia le plus tout le Bourg, & les François du voiſinage, fut que ces miſerables eſtans hors d'affaires; il les envoyoit ſouvent prier de le venir viſiter pour ſa conſolation, & qu'il ne témoignoit [48] jamais plus de joye que quand il pouvoit s'entretenir avec eux. C'eſtoit un ſpectacle pitoyable que de le

little Treasury of the blessed Virgin a porcelain collar [47] which he gave him. The Father received it, and on the next day displayed it before the people assembled in the Chapel,—expressing on the offender's behalf the regret felt by the latter for his error; and asking all the company to secure for him the forgiveness of the blessed Virgin, who is considered as the mistress and sovereign of this Village. This kind of expiation has more effect with the Savages than bodily punishment with us.

The sick man, who continued to decline for more than fifty days before dying, ever maintained the same sentiments of charity toward the culprits, they meanwhile being in prison, where they suffered severely. From a feeling of Christian compassion, he often asked for news of them; and, when they were released, he would have been glad if he could have secured the remittance of the fine which they had been sentenced to pay. But what most edified all the Village, and the French of the neighborhood, was his often sending to ask these wretched men, when they were disengaged, to come and cheer him with a visit, and his never showing [48] greater pleasure than when he could converse with them. It was a pitiful sight to see him,—all gangrene and decay about the loins and hips, where he had been dangerously wounded; his flesh falling off in shreds, and his bones piercing the skin. His bed was a hard piece of bark covered with a light mat woven of rushes. He could not himself change his position, nor could he be moved without causing him extreme pain. Yet never during all his illness did a word of impatience escape him; he blessed God continually, and made an offering to him of his sufferings. One

voir, ce n'eſtoit que corruption & que pourriture vers les reins & les hanches, où il avoit eſté dangereuſement bleſſé, la chair luy tomboit par lambeaux, & les os luy perçoient la peau; il étoit couché ſur une dure écorce d'arbre, couverte d'une legere natte tiſſuë de joncs, il ne pouvoit de luy-meſme changer de poſture, & on ne le pouvoit remuer ſans luy faire ſouffrir des douleurs exceſſives: cependant il ne luy eſchappa jamais en toute ſa maladie une parole d'impatience, il beniſſoit Dieu continuellement & luy offroit ſes ſouffrances. Un jour ſa femme, qui n'avoit aucun repos ny jour ny nuit, luy témoignant la peine que luy donnoit une ſi longue & ſi facheuſe maladie, il luy dit, Aoüendihas, c'eſtoit le nom de ſa femme, ne nous plaignons point, gardons nous bien de trouver à redire au procedé de la divine Providence envers nous; elle eſt admirable, & tout aimable ſur moy, Dieu veut que par ces legeres peines, je ſatisfaſſe en cette vie à ſa juſtice, pour mes pechez, qui ont merité [49] mille fois une eternite de ſupplices. Pendant ſes plus cuiſantes douleurs, il tenoit d'ordinaire les yeux collez ſur un Crucifix, qu'il avoit aupres de ſon lit, avec ces paroles qu'il tiroit du fond de ſon cœur. JESUS, je vous tiens compagnie en voſtre Croix, je pardonne volontiers à ceux qui m'ont cauſé ce que je ſouffre, comme vous avez pardonné à ceux qui vous avoient crucifié, ô que j'endure de bon cœur pour mes pechez, pour leſquels vous avez tant ſouffert le premier; je vous demande ſeulement, mon Sauveur, que vous ayez pitié de moy, apres ma mort, j'eſpere que pour lors vous me ferez part de voſtre joye, puiſque vous me faites maintenant la grace de participer à voſtre Paſſion; Il n'eſtoit jamais ſeul, toutes les familles le viſitoient chacune à ſon tour,

day, when his wife, who had no rest either day or night, was telling him how much trouble so long and grievous an illness caused her, he said to her: "Aouendihas,"—that was his wife's name,—"let us not complain; let us take good heed not to find any fault with the ordering of divine Providence as far as we are concerned. It is admirable and wholly kind toward me; it is God's will that, by these light sufferings, I shall in this life satisfy his justice for my sins, which have deserved, [49] a thousand times over, an eternity of torture." During his most excruciating pains, he commonly kept his eyes fixed upon a Crucifix that he had near his bed, repeating these words, which came from the depths of his heart: "JESUS, I bear you company upon your Cross. Willingly do I forgive the authors of my suffering, as you forgave those who crucified you. Oh, how gladly do I suffer for my sins, for which you first suffered so much! I only ask you, my Savior, to take pity on me after my death, when I hope you will let me share your joy, since you now graciously cause me to take part in your Passion." He was never alone, all the families visiting him, each in turn, and helping him in every way with a benevolence highly acceptable to God, which the French could not sufficiently admire.

On the day of his death, seeing him in convulsions, which indicated that his end was approaching, they all assembled in his cabin; and, being thoroughly versed in the holy customs of the Church, they said [50] the prayers for the recommendation of a departing soul, as they were able to do in their own tongue,—in the absence of the Father, who had gone away to perform some other good deed of an urgent

& l'aſſiſtoient en tout avec une charité bien agreable à Dieu, & que les François ne pouvoient aſſez admirer.

Le jour de ſa mort, le voyant dans des convulſions, qui marquoient que ſa fin approchoit, ils s'aſſemblerent tous dans ſa cabane, & comme ils n'ignorent rien des ſaintes coutumes de l'Egliſe, ils firent [50] comme ils purent en leur langue les recommandations de l'ame en l'abſence du Pere qui eſtoit allé à quelqu'autre bonne œuvre preſſante, apres avoir adminiſtré tous les Sacremens à noſtre malade.

Il fut fort conſolé à ſon retour, de les trouver tous à genoux dans ce ſaint exercice, & ſon malade encore en eſtat de faire en le ſuivant, quelques actes de foy, de confiance en la miſericorde de Dieu, de charité & de reſignation à ſa ſainte volonté, apres leſquels il expira doucement, laiſſant à toute la compagnie de grandes eſperances de ſon ſalut eternel.

Il y eut une circonſtance aſſez extraordinaire en ſes funerailles, où aſſiſterent toutes les familles du Bourg, & pluſieurs François du voiſinage. Avant qu'on miſt le corps en terre, la veufve demanda ſi les auteurs de ſa mort eſtoient preſens; & luy ayant eſté répondu que non, elle pria qu'on les allât querir. Ces pauvres gens eſtans venus, ils s'approcherent du mort, la veuë baiſſée, la triſteſſe & la confuſion ſur le front. La veufve les regardant, hé bien, leur dit-elle, voila le pauvre Joachim Annieouton, vous ſçavez ce qui l'a [51] reduit en l'eſtat où nous le voyons maintenant, je ne vous en demande point d'autre ſatisfaction, ſinon que vous priez Dieu pour le repos de ſon ame. Nous avons reconnu par la converſion de ce Sauvage, qui avoit donné tant d'exercice au zele de nos Miſſionnaires, qu'il ne faut jamais deſeſperer du ſalut des plus vicieux; mais qu'il faut

nature, after administering all the Sacraments to our patient.

He was greatly consoled, upon his return, to find them all kneeling in this holy exercise, and his patient still in a condition to follow him in executing some acts of faith, of trust in God's mercy, of charity, and of resignation to his holy will. After these, he peacefully breathed his last, leaving the entire company in strong hopes for his eternal salvation.

There was one rather extraordinary circumstance connected with his funeral, which was attended by all the families of the Village, and by many French people of the vicinity. Before the body was consigned to the earth, the widow asked whether the authors of his death were present; and being answered in the negative, she begged some one to go and fetch them. On their arrival those poor creatures approached the dead man, with downcast eyes, sorrow and confusion on their faces. The widow looked at them, and thus addressed them: "Well, there you see poor Joachim Annieouton. You know how he [51] came to be lying as we see him now. I ask of you no other atonement than your prayers to God for the repose of his soul." From the conversion of this Savage, who had given the zeal of our Missionaries so much exercise, we recognized the necessity of never despairing of the salvation of the most vicious, but of watching constantly for the movements of grace, which makes itself especially felt in seasons of affliction; and we can say of this man that his imprisonment and his irons made him recover the freedom of God's children.

The consolation of this good Savage would have been complete had his wounds permitted him to be carried to the Hospital at Quebec, where the Hospital

inceſſamment eſpier les occaſions, & les moments de la grace, qui ſe fait ſentir ſur tout dans les afflictions, & nous pouvons dire de celuy-cy, que ſon empriſonnement & ſes fers luy ont fait recouvrer la liberté des enfans de Dieu.

La conſolation de ce bon Sauvage auroit eſté entiere, ſi ſes bleſſures euſſent pu permettre le tranſport dans l'Hoſpital de Quebec, où les Religieuſes Hoſpitalieres, que Madame la Ducheſſe d'Aiguillon y a fondées, & établies depuis plus de 33. ans, aſſiſtent avec toute la charité poſſible, non ſeulement les François dans leurs maladies, mais auſſi les Sauvages, de quelque Nation qu'ils ſoient, Algonquins, Hurons, ou Iroquois. Tous ces Peuples y ſont reçeus [52] à bras ouverts, traittez & couchez à la Françoiſe dans leurs maladies: & meſme les familles entieres qui viennent des païs étrangers, pour s'habituer à Noſtre-Dame de Foy parmy les Hurons, ou a Sillery avec les Algonquins, y ſont les bien-venuës, hebergées, & nouries juſques à ce qu'elles voyent clair pour leur établiſſement. Auſſi les ſains & les malades, qui y ont recouvré leur ſanté, publient par tout leur charité, & les bons exemples qu'ils y voyent de toutes les vertus; ils ne parlent qu'avec admiration de leur aſſiduité auprés des malades, comme elles paſſent ſouvent les nuits, ou en prieres, ou en les ſoulageant dans leurs douleurs, & les exhortant à la patience, avec tel ſuccez, que c'eſt aſſez de mourir en l'Hoſpital de Quebec pour avoir des marques ſenſibles de ſa predeſtination.

Nuns — founded and established there more than 33 years ago, by Madame the Duchess d'Aiguillon — render aid, with all possible charity, not only to the French in their ailments, but also to the Savages, of whatever Nation they may be,— Algonquin, Huron, or Iroquois. All these Peoples are received there [52] with open arms, and provided, during their illness, with beds and treatment after the French custom; and even whole families who come from other countries to make their abode at Nostre-Dame de Foy among the Hurons, or at Sillery with the Algonquins, are welcomed there, lodged and fed, until they see their way clear to a permanent home. Thus the well, and the ill who have there regained their health, make known everywhere the nuns' charity, and the good examples seen there of all the virtues. They speak with nothing but admiration of the nuns' assiduous attentions to the sick: how they often pass the night in prayer, or in succoring them in their sufferings, and exhorting them to patience,— with such success that it is enough to die in the Hospital at Quebec to give very evident signs of one's predestination.

## BIBLIOGRAPHICAL DATA: VOL. LV

### CXXVII

Bibliographical particulars of the *Relation* of 1670–71 were given in our Vol. LIV.

### CXXVIII

The *Relation* of 1671–72 was not only the last of the regular "Cramoisy" series, but the last to be contemporaneously published. The cause of this cessation is still an open question, although many learned ecclesiastics and scholars have attempted to answer it. Some have ascribed the suppression of these published reports of the Canadian missions to the influence of Courcelles and Talon; others to that of Frontenac — who, as is well known, was hostile to the Jesuits. Rochemonteix says (*Jésuites*, t. i., p. xxxi.): "The suppression of the *Relations* of New France was simply the *indirect* consequence of a general measure taken by pope Clement X., in the *Creditæ* brief, dated April 6, 1673. It was not Clement X. who suppressed them, as M. Verreau thinks in the *Revue de Montreal;** but the Jesuits themselves ceased to publish them, after the promulgation of the brief, through motives which Father Joseph Brucker was the first to make public in the bibliographical part of *Études religieuses*." †

* *Revue de Montreal*, t. i. (1877), pp. 107–116, 162–171.

† *Études Religieuses*, Paris, t. 53 (1891), pp. 511 *et seq.*

Rochemonteix (*ut supra*, pp. xxvii.–lxiii.) discusses the whole matter, with citations from many official documents and other authorities. He notes that the Congregation of the Propaganda had, even before Clement's decree issued (December 19, 1672), a general order forbidding the publication, without written permission from the Congregation, of books concerning any missions; that the pope's brief also forbade such publication, with precisely the same exception; and that the *Relations* of the Jesuit missions — whether in New France or elsewhere — are not specifically mentioned in the brief. Rochemonteix is the latest writer of importance upon this subject, and may be presumed to have had access to more and better sources of information than other writers have had. His statement of facts is doubtless correct; the events and influences which led to the issue of the decrees above cited form a chapter in the history of the religious orders and their work, which is outside our present province.

In reprinting the *Relation* of 1671–72 (Paris, 1673), we follow a copy of the original Cramoisy edition in the Lenox Library — known there as the Lamoignon copy. Dablon's prefatory epistle to the provincial in France is without date. There is no printed "Privilege;" but it has a "PERMISSION," which was "Fait ce 9. Janvier 1673," and is signed "De la Reynie." The volume is a composite, consisting of three parts. It forms no. 139 of Harrisse's *Notes*.

Perfect copies of the Cramoisy edition of this *Relation* have a map between pp. 110 and 111. This map is precisely the same as that of the *Relation* of 1670–71, a facsimile of which we present in this volume. But there has been some speculation about a new and

revised issue of the map. This has been inferred from a statement on pp. 109 and 110 of the *Relation* of 1671–72, which reads as follows: "L'an paſſé l'on donna au public la Carte des Lacs & des Terres, ſur leſquelles ces Miſſions ſont placées; nous avons jugé à propos de la faire encore paroiſtre cette année, pour contenter la curioſité de ceux qui ne l'ont pas veuë, & pour diſtinguer quelques nouvelles Miſſions, qui ſont eſtablies depuis peu en ce païs-la, comme entr'autres celle de S. François Xavier, placée tout de nouveau ſur la riviere qui ſe décharge dans la baye des Puans, à deux lieuës de ſon emboucheure; & celle de la Miſſion des Apoſtres, ſur les coſtes du Nord du Lac Huron." Belief in the existence of this revised map was strengthened by a declaration of the late Henry C. Murphy, that he had seen it in the Brown Library at Providence; but John Russell Bartlett, the then librarian of Brown's treasures, was unable to find it, and so informed Lenox in 1875. Murphy, notwithstanding, continued to assert as follows: "I cannot account for the mistake, if it be one. Mr. Brown certainly had two copies of the Relation of 1671–72 with maps which were different. . . . The matter for the present must be put among the mysteries." But we are constrained to say that Murphy was the sole source of the "mystery;" for neither O'Callaghan nor Lenox ever saw a revised map — nor do we know of any one else who did. It is our belief that the intention to issue a revised map with the 1671–72 annual was not put in execution. The old plate of the preceding year was made to do service.

*Collation:* Title, with verso blank, 1 leaf; Dablon's prefatory epistle, pp. (7); "Table des Cha-

pitres," pp. (6); " Permission," p. (1); text of Part I., pp. 1–91; p. 92 blank; text of Part II., pp. 93–206; text of Part III., pp. 207–264. Signatures: ã, and A–Q in eights, R in four. No mispaging.

Copies have been sold or priced as follows: Harrassowitz (1882), no. 47 (probably lacking map), priced at 150 marks; O'Callaghan (1882), no. 1246 (lacking map), sold for $35, and had cost him $41.25; Barlow (1890), no. 1323 (with map) and no. 1324 (lacking map), sold for $65 and $6, respectively; Raoul Renault, of Quebec, priced (1898) at $50; and Dufossé (1899), priced at 225 francs. Copies are preserved in the following libraries: Lenox, New York State Library, Harvard (lacks map), Brown (private), Marshall (private), Ayer (private), St. Mary's College (Montreal), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris).

# NOTES TO VOL. LV

*(Figures in parentheses, following number of note, refer to pages of English text.)*

1 (p. 33).—For the foundation of this mission, see vol. xlvii., ***note*** 28; for the right of the Jesuits to its lands, vol. xlviii., ***note*** 1. Upon the death of Father Casot (1800), the seigniory of La Prairie de la Madeleine reverted to the crown.

2 (p. 99).—See Dablon's account of the copper mines of Lake Superior, vol. liv., pp. 153–165; cf. vol. l., ***note*** 28. Cf. Wilson's "Ancient Miners of Lake Superior," in *Canad. Journ.*, new series, vol. i., pp. 225–237.

3 (p. 101).—Such an allusion as that in our text, and at so early a date, sufficiently indicates the importance of Mackinac Island to both Indians and white men. It was, until the day of railroads, the central point for all travel on the upper Great Lakes, and for a vast extent of wilderness and half-settled country beyond. As we have seen (vol. xi., ***note*** 16), it was in 1641 that Jesuits first visited that region; but their missionary labors were not begun on the lakes until nearly twenty years later. Not until 1670 is Mackinac (Michillimackinac) mentioned in the *Relations*, although Ménard and Allouez must have seen it in their early voyages. The reason for this is suggested in our text; the tribes who had dwelt there had been, long before, driven thence by the fierce Iroquois, and that region was practically deserted until 1670—when the Hurons on Superior, in fear of the Sioux, retreated to the shore north of Mackinac Island. Here Marquette continued his missionary labors with them, at the site of the present St. Ignace. This had long been the location of a French trading post; Denonville's memoir of 1688 claims (*N. Y. Colon. Docs.*, vol. ix., p. 383) that the French had inhabited that place for more than forty years. A small French garrison was sent thither at some time between 1679 and 1683. The name of Michillimackinac (later abbreviated to Mackinac) was applied generally to the entire vicinity, as well as specifically to the post at St. Ignace—and, later, to the fort and mission established on the south side of the Strait of Mackinac.—See Thwaites's "Story of Mackinac," in *Wis. Hist. Colls.*, vol. xiv., pp. 1–16; Bailey's

*Mackinac* (Lansing, Mich., 1896), and Cook's *Mackinaw in History* (Lansing, 1895).

A chart of St. Ignace and vicinity, probably the earliest published, is given in La Hontan's *Voyages* (2nd ed., Amsterdam, 1728), t. i., p. 136.

4 (p. 105).—Simon François Daumont, sieur de Lusson, was a French gentleman who had probably come to Canada with Talon in 1670, as his name does not appear in its records until that year. He was then sent to the Northwest—partly to take possession of that region for France, as recorded in our text; partly to search for copper mines. Soon after his return, he was ordered (about September, 1671) to make explorations in Acadia. In the month of November, he was sent by Talon to France, as bearer of official despatches to the king; this is apparently his final departure from Canada.—See *N. Y. Colon. Docs.*, vol. ix., pp. 72–75.

5 (p. 107).—The tribes were gathered at Sault Ste. Marie for this important occasion by Nicolas Perrot, one of the most prominent among the early voyageurs. Born in 1644, he was employed by the Jesuits from 1660 to 1665, and, a year later, by the Sulpitians. Apparently from that time to 1671, he was engaged in the Ottawa fur trade; he became well acquainted among the Northwestern tribes, and readily gained their confidence and good will. It was probably soon after his return from St. Lusson's expedition that he married Madeleine Raclot, by whom he had nine children; his residence was near Becancour, where he had obtained a grant of land. During the next ten years, he was engaged in trade, and often acted as interpreter for the Algonkins. From 1684 to 1699, he was one of the chief figures in the upper lake region—exploring its rivers, trading with the savages, negotiating with them for alliance with the French, and holding them to their professions thereof. In 1685 he was appointed, by the governor of Canada, commandant in the Northwest—charged to maintain peace among the savages, and between them and the French; to maintain their loyalty to the French, and secure their armed support in case of war; and to regulate commerce, and discover new countries. He was also appointed, on special occasions, a confidential agent for the Canadian authorities in their dealings with the Indians. Twice during this adventurous career did he narrowly escape death at the hands of irritated savages; and he ran hazards innumerable, of both life and property. About 1693, he discovered the lead mines on the Mississippi. Meanwhile, Perrot met enormous losses. His goods were twice plundered by the savages; in 1687, a great quantity of furs, which he had stored at the Jesuit mission at De Pere, were destroyed by a fire which consumed the mission buildings; and, finally (1697), the

royal decree abolishing the trading privileges hitherto granted in the Northwest, although it soon became inoperative, was disastrous to many traders. Perrot had, moreover, spent large sums in presents to the savages, trusting to the French authorities for his reimbursement. In this he was disappointed; and his last years were spent in poverty. During this period, he composed his memoirs, which afford a faithful picture of the Indian tribes then inhabiting the Northwest, their customs and superstitions. This document remained in MS. form until 1864, when it was published, with copious and learned notes by the Jesuit Tailhan; it has already been often cited by us in the notes accompanying this series. Perrot died Aug. 13, 1717. Concerning his life and achievements, see Tailhan's notes to Perrot's *Mémoire;* Sulte's *Canad.-Fran.*, t. v., pp. 50–51; and Stickney's "Nicholas Perrot," in *Parkman Club Papers*, 1896, pp. 1–15.

6 (p. 133).—Regarding the early settlement of the Ottawas on Manitoulin Island, see vol. xiv., *note* 9.

7 (p. 151).—Concerning "rock tripe," see vol. xxxv., *note* 28.

8 (p. 197).—See Hornaday's admirable monograph on "Extermination of the American Bison," in *U. S. Nat. Mus. Rep.*, 1887, pp. 367–548. Cf. vol. ix. of this series, *note* 33.

9 (p. 199).—The bird thus described is the American white pelican *(Pelecanus erythrorhyncos);* found in temperate North America as far north as 61°, and migrating southward in winter.—See Ridgway's *N. Amer. Birds* (Phila., 1887), pp. 81, 82; and *Riverside Nat. Hist.*, vol. iv., pp. 185–188.

10 (p. 221).—Upon the location of St. Mark's mission, see vol. liv., *note* 12. Since that note was written, Lawson, in company with Mgr. J. J. Fox, of Green Bay, has (Sept. 19–20, 1899) revisited and reëxamined some of the Indian sites in Waupaca county. In a letter to the editor (dated Sept. 25), he now advances the opinion that the mission "was located at Manawa," a village on the Little Wolf River, in the township of Little Wolf. He thinks that White Lake, in the township of Royalton, about five miles south of Manawa, is the "little Lake St. Francis" of Allouez.

11 (p. 235).—Louis de Buade, count de Frontenac, was born in 1620. His natural preference was for military life; and, at the age of fifteen, he was sent to Holland, where he served under the prince of Orange. He soon gained distinction and promotion, and was regarded as an officer of considerable ability and bravery. The greater part of his life was spent in active military service, although at times he was attached to the royal court. His marriage was an unhappy one, and his only son died at an early age. In 1672, he

received the appointment of governor of New France, an office which he filled with great ability, but his fiery and headstrong disposition soon involved him in quarrels with the Jesuits, the fur traders, the civil authorities, and even the Sulpitians. These dissensions became so serious that he was recalled in 1682. His successors, however, lacked his foresight and energy, and "brought the colony to the brink of ruin." The Iroquois tribes, who had been kept in subjection under Frontenac's administration, soon regained their arrogance, and committed numerous hostilities. In 1689, they made a raid on Montreal Island, burning and ravaging the settlements, and threatening the town. All Canada was in danger, and its people stricken with panic. In this critical state of affairs, the king sent Frontenac back to Canada, as the one man who could rescue it from peril. Returning thither in October, 1689, he at once began vigorous military operations against the Iroquois, and against the English colonies as their allies. He secured also the active aid of the Christian Indians at the missions, and of the northern Algonkins; but, even with these allies, years were required to subdue the haughty Iroquois. In 1696, Frontenac, notwithstanding his advanced age, led in person an expedition into the enemy's country, which resulted in the destruction of the leading Onondaga and Oneida villages. This blow crushed the power of the Iroquois, and saved Canada. The aged governor did not long enjoy this hard-earned peace; he died Nov. 28, 1698, to the deep regret of most of the Canadians. Among the ecclesiastics, the Récollets only were on friendly terms with him; but the common people were greatly attached to him, for he always treated them with kindness. "Toward the Indians," Parkman says, "he was an admirable compound of sternness and conciliation;" and they both feared and respected him.—See Parkman's *Frontenac and New France* (Boston, 1877).

12 (p. 237).—It will be remembered that Talon had attempted (vol. I., p. 243) to establish a shipyard at Quebec, according to the instructions given him by the king. Louis XIV. laid especial stress upon the necessity of encouraging and extending the commerce of Canada; to this end, he desired that its people build their own ships, and for some time gave money toward the maintenance of shipwrights in the colony.—See *N. Y. Colon. Docs.*, vol. ix., pp. 35, 38. In 1670, three vessels built in Canada were sent to the French West Indian islands (*MSS. relat. à Nouv. France*, t. i., p. 206).

The same policy was continued by Louis XV., who in 1731 offered a bounty upon ships built in Canada. Even this, however, was not enough to establish a permanent industry; and, under the French régime, little was accomplished in this direction.

WITHDRAWN

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